




THE FIRST SIX BOOKS OF HOMER'S ILIAD...

HOMER, JAMES ROBINSON BOISE



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THE HISTORY OF THE UNITED STATES

The following is a summary of the history of the United States from the first settlement of the country to the present time. It is divided into three parts: the first part contains the history of the country from the first settlement to the year 1776; the second part contains the history of the country from the year 1776 to the year 1861; and the third part contains the history of the country from the year 1861 to the present time.

The first part of the history of the United States is the history of the country from the first settlement to the year 1776. It is divided into three parts: the first part contains the history of the country from the first settlement to the year 1600; the second part contains the history of the country from the year 1600 to the year 1700; and the third part contains the history of the country from the year 1700 to the year 1776.

THE
FIRST SIX BOOKS
OF
HOMER'S ILIAD;

WITH
EXPLANATORY NOTES, AND REFERENCES TO THE
GRAMMARS OF GOODWIN AND HADLEY.

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BY
JAMES ROBINSON BOISE, PH.D. (*Tubingen*), LL D. (*Univ. Mich.*),

AUTHOR OF FIRST LESSONS IN GREEK, OF EXERCISES IN GREEK SYNTAX,
EDITOR OF XENOPHON'S ANABASIS, JOINT EDITOR OF SELECTIONS
FROM VARIOUS GREEK AUTHORS, ETC.

WITH NOTES REVISED AND LARGELY REWRITTEN.

Twelfth Edition.

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Alfred
W. H. Allen

TO
MY PUPILS OF FORMER YEARS,

IN MEMORY OF
MANY HOURS PLEASANTLY SPENT IN THE STUDY OF THE
THIS NEW EDITION OF THE FIRST SIX BOOKS
IS AFFECTIONATELY INSCRIBED.

MY FORTY-FOUR FORMER YEARS

BY J. M. HARRIS

WITH A FOREWORD BY THE AUTHOR AND A PREFACE BY THE EDITOR

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PREFACE.

THIS new edition of the first six books of the Iliad seems to be called for by the progress which has been made in Homeric studies within the last few years. A new and, as is thought, a more perfect text has been substituted for that of Dindorf; the notes on the first three books have been entirely rewritten; and those on the last three have been carefully revised and partly rewritten.

As this work is intended chiefly for beginners in the Epic dialect, the references to the two grammars now in general use are at first very numerous. If the student begins with a determination to master these grammatical points, his task, at first laborious, will grow easier with every lesson, and the study will be increasingly pleasant and profitable. It would be well to have both grammars at hand, and to search out in both, for a while at least, all the principal references. It would not, however, be necessary to continue this task very long, as all the leading peculiarities of the Homeric forms soon become familiar.

The text is chiefly that of J. U. Faesi, revised by F. R. Franke, published by Weidmann, Berlin, and belonging to the "Haupt und Sauppe Sammlung." The principal variations of the best school editions are given in the notes.

The editions of the Iliad with notes which I have found most valuable are the following: that of K. F. Ameis, revised and corrected by C. Hentze, and published by Teubner, Leipzig; that of Faesi, above mentioned; that of Victor Hugo

Koch, teacher in the Thomasschule in Leipsic, published by the Hahn'sche Hofbuchhandlung, Hannover; the commentary of Carl Friedrich von Naegelsbach, revised and enlarged by Georg Autenrieth, published in Nuremberg (Nürnberg); and among the older editions, that of Crusius, Rector in Hannover. Several other editions have also been frequently consulted and referred to in the notes. The Homeric Lexicons of Autenrieth, Crusius, Ebeling, and Seiler have been of great service. That of Crusius, translated by Professor Henry Smith of Marietta College, Ohio, and published by H. Huntington, Hartford, has long been known and highly valued; that of Autenrieth, translated by Robert P. Keep, Ph. D., and published in 1877 by Harper and Brothers, should be in the hands of every teacher and student of Homer in this country. It is often referred to in the following notes. The edition of Liddell and Scott's *Lexicon*, to which references are so often made, is the sixth revised and augmented edition, sold by Ginn and Heath, Boston.

In addition to the grammars and lexicons above recommended, every student needs, for all his studies in Greek and Latin, a good ancient atlas, a classical dictionary, and a dictionary of antiquities. That of Dr. William Smith is often referred to in the following notes. The *History of Greece*, by the same author, should be placed side by side with the other books above named.

To those who wish to advance still further in their Homeric studies, the following works are particularly recommended: the *Histories of Greece* by George Grote and by Ernst Curtius; the suggestive work of Professor Tyler on the *Theology of the Greek Poets*; the works of Gladstone, *Studies on Homer and the Homeric Age*, 1858; *Iuventus Mundi*, 1868; and *Homeric Synchronism*, 1876; and the *Researches of Schliemann in Troy and in Mycenæ*.

The object of the notes is to render such assistance, chiefly grammatical, as the learner most needs, and to cultivate the

habit of critical study. An effort is made to give the most approved opinions, not in the form of dogmatic and positive statement, but rather in such a way as to accustom the learner to balance evidence, and to think for himself. For this purpose, diverse and conflicting opinions of the most critical commentators are often cited. Many definitions found in Liddell and Scott's *Lexicon*, and in other lexicons still older, are now generally abandoned, and an effort is made to present the most recent opinions; yet it is quite possible to err in adopting without hesitation and without examination the latest suggestion of some eminent scholar. The latest authority in regard to some doubtful word, even if it be the highest German authority, may be overthrown in another generation, and a new opinion may take its place. Particular attention is invited to the following words as they are defined in *Autenrieth*; ἀδινού, ἀμφιγυήεις, ἀμφι-ελίσσης, Ἀργεῖ-φόντης, ἀ-τρυγέτιοι, ἐνσέλμον, ἐπὶ ἔρεψα, κερτομίας, μέροες, πολυ-κληῖδι. Attention is called in the notes to Schliemann's opinion of the meaning of the words ἀμφικύπελλον, ἄπιος, βούπις, γλαυκῶπις.

One of the perplexities which every careful student meets in translating Homer into English lies in the uncertainty what form to give to the proper names. The custom has now become very general of retaining the Greek names for Greek divinities, and of giving them the form in Roman letters which approximates nearest to the Greek. A short list of the Grecian and of the corresponding Roman names is here given for the convenience of the learner.

GREEK.	LATIN.
Zeus.	Jupiter.
Poseidon, or Posīdon.	Neptune.
Ares.	Mars.
Dionῑsus.	Bacchus.
Hermes.	Mercury.
Helios, or Helius.	Sol.
Hephæstus, or Hephæistos.	Vulcan.

GREEK.	LATIN.
Hades.	Pluto.
Here, or Hera.	Juno.
Athēne, or Athēna.	Minerva.
Artēmis.	Diana.
Aphrodīte.	Venus.

In respect to other proper names I may not always have been consistent, owing to the great variety of usage at present found among the most prominent writers on Grecian affairs. Whether to represent κ by *c* or by *k*; the ending *os* by *us* or by *os*; the diphthong *ai* by *ai* or by *æ*; *ei* by *ei* or by *i*; these, and other similar points, are sometimes difficult to settle. The most eminent English scholars are not agreed among one another, and are not always consistent with themselves. Thus, I find in Grote Cyprus, but in the same line Kythēra, instead of the more familiar form Cythēra. Gladstone in his last work (Homeric Synchronism), writes Kupros and Kuros, instead of Cyprus and Cyrus. It would be a genuine service to American scholars, if the Philological Association could settle, for this country at least, some general principles for the orthography and pronunciation of Greek proper names when transferred into our language.

I have retained, with hesitation and reluctance, in accordance with custom, the word "Book," instead of Song, or Canto, or Rhapsody. The Germans now usually employ the word *Gesang*, which certainly seems better than the word *Buch* (English, Book). To avoid the difficulty, Gladstone, in his last work (Homeric Synchronism), writes First Iliad, Second Iliad, First Odyssey, Second Odyssey, etc.; as though there were twenty-four Iliads and the same number of Odysseys. This seems objectionable.

A suggestion will perhaps be allowed to those teachers who may wish to take up other portions of the Iliad which are not contained in this volume. After reading two or three books with careful attention to the dialectic peculiarities, searching

out the grammatical references in the notes, a class may very successfully read other portions of the Iliad without notes, with the aid of Autenrieth's Homeric Lexicon. The German editions without notes (Text-Ausgaben) are well known in this country.

My special thanks are due to the printers of this volume, Messrs. Welch, Bigelow, & Co, of Cambridge, Mass., for the admirable manner in which they have done their part of the work. Their skill and care have spared me much of the labor and anxiety which I should otherwise have had in getting my work through the press.

I wish also again to thank those kind friends, both teachers and students, who in years past have called my attention to typographical and other errors in other works of mine ; and to say that I shall most highly appreciate similar favors in the future.

JAMES R. BOISE.

MORGAN PARK, near CHICAGO, ILL.,
June, 1878.

ΙΛΙΑΔΟΣ Α.

Δοιμός. Μῆνις.

Μῆνιν ᾄειδε, θεά, Πηληιάδεω Ἀχιλῆος,
οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγ' ἔθηκεν,
πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν
οἶωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —, 5
ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.

τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός. ὁ γὰρ βασιλῆι χολωθείς
νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10
οὐνεκα τὸν Χρῦσην ἠτίμασεν ἀρητῆρα
Ἀτρεΐδης. ὁ γὰρ ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν
λυσόμενός τε θύγατρα φέρων τ' ἀπηρεΐσι' ἄποινα,
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 16
“Ἀτρεΐδαι τε καὶ ἄλλοι εὐκνήμιδες Ἀχαιοί,
ὕμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι.

παῖδα δέ μοι λῦσαί τε φίλην τά τ' ἄποινα δέχεσθαι 30
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί
 αἰδεῖσθαι θ' ἱερῇα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 35
 “ μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω
 ἢ νῦν δηθύνοντ' ἢ ὕστερον αὖτις ἰόντα,
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.
 τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν
 ἡμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ τηλόθι πάτρης, 30
 ἱστὸν ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσσαν.
 ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νέηαι.”

ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπίθετο μῦθῳ,
 βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
 πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραῖός 35
 Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ.
 “ κλυθί μεν, ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,
 Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρειψα,
 ἢ εἰ δὴ ποτέ τοι κατὰ πύονα μηρί' ἔκηα 40
 ταύρων ἢ δ' αἰγῶν, τόδε μοι κρήνην ἐέλδωρ·
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,
 βῆ δέ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,
 τόξ' ὥμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45
 ἔκλαγξαν δ' ἄρ' οἰστοὶ ἐπ' ὤμων χωομένοιο,
 αὐτοῦ κινηθέντος· ὁ δ' ἦγε νυκτὶ ἐοικώς.
 ἔζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἔηκεν.

δεινὴ δὲ κλαγγὴ γέενετ' ἀργυρέοιο βιοῖο.
οὐρῆας μὲν πρῶτον ἐπ' ὤχετο καὶ κύνας ἀργούς, 50
αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἔχεπευκὲς ἐφιεῖς
βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,
τῇ δεκάτῃ δ' ἀγορὴνδε καλέσματο λαὸν Ἀχιλλεύς·
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55
κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.
οἱ δ' ἐπεὶ οὖν ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς
“ Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἶω
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60
εἰ δὴ ὁμοῦ πόλεμός τε δαμάῃ καὶ λοιμὸς Ἀχαιοὺς.
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερῆα
ἢ καὶ ὄνειροπόλον—καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν—
ὃς κ' εἴποι ὅ τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,
εἴτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβης, 65
αἷ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
βούλεται ἀντιάσας ἡμῖν ἀπὸ λαιγὸν ἀμῦναι.”

ἢ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
ὃς ἤδη τά τ' ἐόντα 'τά τ' ἐσσόμενα πρό τ' ἐόντα, 70
καὶ νῆεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω
ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν
“ ὦ Ἀχιλεῦ, κέλεαί με, δίφιλε, μυθήσασθαι
μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἀνακτος. 75
τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὅμοσον
ἢ μὲν μοι πρόφρων ἔπεςιν καὶ χερσὶν ἀρήξειν.

ἦ γὰρ οἴομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
 Ἀργείων κρατέει, καὶ οἱ πείθονται Ἀχαιοί.
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηι· 80
 εἷ περ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὃφρα τελέσῃ,
 ἐν στήθεσσι ἐοῖσι· σὺ δὲ φράσαι εἷ με σαώσεις.”

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
 “ θαρσήςσας μάλα εἶπὲ θεοπρόπιον ὃ τι οἴσθα· 85
 οὐ μὰ γὰρ Ἀπόλλωνα δῖφιλον, ᾧ τε σύ, Κάλχαν,
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
 οὐ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει
 συμπάντων Δαναῶν, οὐδ' ἦν Ἀγαμέμνονα εἵπῃς, 90
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.”

καὶ τότε δὴ θάρσῃσε καὶ ἠὔδα μάντις ἀμύμων
 “ οὔτ' ἄρ' ὃ γ' εὐχολῆς ἐπιμέμφεται οὔθ' ἐκατόμβης,
 ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων
 οὐδ' ἀπέλυσε θυγάτρα καὶ οὐκ ἀπεδέξατ' ἄποινα, 95
 τοῦνεκ' ἄρ' ἄλγέ' ἔδωκεν ἐκηβόλος ἠδ' ἔτι δώσσι.
 οὐδ' ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσσει,
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην
 ἀπριάτην ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην 99
 ἐς Χρύσην. τότε κέν μιν ἱλασσάμενοι πεπύθοιμεν.”

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 ἦρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
 πύμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι εἴκτην.
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν. 103
 “ μάντι κακῶν, οὐ πῶ ποτέ μοι τὸ κρήγυον εἶπας.

αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι,
 ἐσθλὸν δ' οὔτε τί πω εἶπας ἔπος οὔτ' ἐτέλεσσας.
 καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις
 ὥς δὴ τοῦδ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, 110
 οὐνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα
 οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτὴν
 οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,
 κουριδίης ἀλόχου, ἐπεὶ οὐ ἑθὲν ἐστι χερείων,
 οὐ δέμας οὐδὲ φυήν, οὔτ' ἄρ φρένας οὔτε τι ἔργα. 115
 ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τό γ' ἄμεινον·
 βούλομ' ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.
 αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος
 Ἄργείων ἀγέραςτος ἔω, ἐπεὶ οὐδὲ ἔοικεν. 119

λεύσσετε γὰρ τό γε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη.”
 τὸν δ' ἡμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς
 “Ἀτρεΐδῃ κύδιστε, φιλοκτεανώτατε πάντων,
 πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;
 οὐδέ τί που ἴδμεν ξυνήια κείμενα πολλά,
 ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται, 125
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες· αὐτὰρ Ἀχαιοί
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἷ κέ ποθι Ζεὺς
 δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.” 129

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 “ μὴ δ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλλεῦ,
 κλέπτε νόφ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως
 ᾗσθαι δευόμενον, κέλεαι δέ με τήνδ' ἀποδοῦναι;
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135

ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
 ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος
 ἄξω ἐλών· ὁ δέ κεν κεχολώσεται ὃν κεν ἴκωμαι.
 ἀλλ' ἦ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς, 140
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν,
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην
 θείομεν, ἂν δ' αὐτὴν Χρυσήίδα καλλιπάρηον
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,
 ἦ Αἴας ἦ Ἰδομένεὺς ἦ δῖος Ὀδυσσεύς 145
 ἦ ἐ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,
 ὅφρ' ἡμῖν ἐκάεργον ἰλάσσεαι ἱερὰ ρέξας."

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλ-
 λεύς

" ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν 150
 ἦ ὁδὸν ἐλθέμεναι ἦ ἀνδράσιν ἴφι μάχεσθαι;
 οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἦλυθον αἰχμητῶν
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἵτιοί εἰσιν·
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἦλασαν, οὐδὲ μὲν ἵππους,
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ 155
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἦ μάλα πολλὰ μεταξύ,
 οὐρεά τε σκιόεντα θάλασσά τε ἠχῆεσσα·
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἅμ' ἐσπόμεθ', ὅφρα σὺ
 χαίρης,

τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,
 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις· 160
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
 ὦ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι υἱες Ἀχαιῶν.

οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοί
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165
 χεῖρες ἐμαὶ διέπουνσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεὶ κε κάμω πολέμίζων.
 νῦν δ' εἶμι Φθίηνδ', ἐπεὶ ἦ πολὺ φέρτερόν ἐστιν
 οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν, οὐδ' ἄρ' οἶω 170
 ἐνθάδ' αἰτιμος ἐὼν ἄφενος καὶ πλοῦτον ἀφύξειν."

τὸν δ' ἡμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων
 "φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' ἔγωγε
 λίσσομαι εἶνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι
 οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175
 ἔχθιστος δέ μοί ἐσσι διοτρεφέων βασιλῆων.
 [αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.]
 εἰ μάλα καρτέρός ἐσσι, θεός που σοὶ τό γ' ἔδωκεν.
 οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν
 Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,
 οὐδ' ὄθομαι κοτέοντος· ἀπειλήσω δέ τοι ᾧδε. 181
 ὥς ἔμ' ἀφαιρεῖται Χρυσήίδα Φοῖβος Ἀπόλλων,
 τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν
 πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον
 αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, ὅφρ' εὖ εἰδῆς 185
 ὅσσον φέρτερός εἶμι σέθεν, στύγῃ δὲ καὶ ἄλλος
 ἴσον ἐμοὶ φάσθαι καὶ ὁμοιωθήμεναι ἄντην."

ὥς φάτο· Πηλεΐωνι δ' ἄχος γένητ', ἐν δέ οἱ ἦτορ
 στήθεσσι λασίοισι διάνδιχα μερμήριξεν,
 ἦ ὃ γε φάσγανον ὅξυ ἐρυσσάμενός παρὰ μηροῦ 190
 τοὺς μὲν ἀναστήσειεν, ὃ δ' Ἀτρεΐδην ἐναρίζοι,

ἦε χόλον παύσειεν ἔρητύσειέ τε θυμόν.
 εἶος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 στῆ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλεΐωνα,
 οἷα φαινομένη· τῶν δ' ἄλλων οὐ τις ὀράτο.
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ', αὐτίκα δ'
 ἔγνω

Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάανθεν. 200
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα
 “τίπτ' αὐτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας;
 ἦ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος Ἀτρεΐδαο;
 ἀλλ' ἐκ τοι ἑρέω, τὸ δὲ καὶ τελέεσθαι οἶω·
 ἧς ὑπεροπλήσι τάχ' ἂν ποτε θυμόν ὀλέσση.” 205

τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 “ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι,
 οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.
 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210
 ἀλλ' ἦ τοι ἔπесιν μὲν ὀνειδισον ὥς ἔσεται περ.
 ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα
 ὕβριος εἵνεκα τῇσδε. σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.”

τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλ-
 εύς 215

“χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσασθαι,
 καὶ μᾶλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.
 ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἐκλυον αὐτοῦ.”

ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σκέθε χεῖρα βαρεῖαν,
 ἄψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220
 μύθῳ Ἀθηναίης. ἥ δ' Οὐλυμπόνδε βεβήκει
 δώματ' ἐς αἰγίοχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν
 Ἀτρεΐδην προσέειπε, καὶ οὐ πῶ λῆγε χόλοιο.
 “οἴνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,
 οὔτε ποτ' ἐς πόλεμον ἅμα λαῶ θωρηχθῆναι 226
 οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν
 τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.
 ἦ πολὺν λώϊόν ἐστι κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 δῶρ' ἀποαιρεῖσθαι ὅς τις σέθεν ἀντίον εἴπη. 230
 δημοβόρος βασιλεύς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
 ἦ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο.
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μύγαν ὄρκον ὁμοῦμαι.
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὐ ποτε φύλλα καὶ ὄζους 235
 φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν,
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι δικασπόλοι, οἳ τε θέμιστας
 πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος.
 ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται νῆας Ἀχαιῶν 240
 σύμπαντας· τότε δ' οὐ τι δυνήσεται ἀχνύμενός περ
 χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνοιο
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις
 χῳόμενος, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.”

ὥς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίῃ 245
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ

ἡδυεπὴς ἀνόρουσε, λιγύς Πυλίων ἀγορητής,
 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἡδ' ἐγένοντο
 ἐν Πύλῳ ἡγαθέη, μετὰ δὲ τριτάτοισιν ἄνασθεν.
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν
 — “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαίᾳ ἰκάνει.
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες, 255
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,
 εἰ σφῶιν τάδε πάντα πυθοῖατο μαρναμένοιιν,
 οἳ περὶ μὲν βουλήν Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
 ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρῳ ἐστὸν ἐμεῖο.
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν 260
 ἀνδράσιν ὠμίλησα, καὶ οὐ ποτέ μ' οἳ γ' ἀθέριζον,
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν]. 265
 κάρτιστοι δὴ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.
 καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον ἐκ Πύλου ἐλθὼν,
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270
 καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὐ τις
 τῶν οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέοιτο.
 καὶ μὲν μευ βουλέων ξύνιεν, πείθοντό τε μύθῳ.
 ἀλλὰ πίθεσθε καὶ ὕμμες, ἐπεὶ πείθεσθαι ἄμεινον.
 μήτε σὺ τόνδ' ἀγαθός περ ἐὼν ἀποαίρεο κούρην, 275
 ἀλλ' ἔα, ὥς οἳ πρῶτα δόσαν γέρας νῆες Ἀχαιῶν·

μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῇ
 ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς
 σκηπτουῆχος βασιλεύς, ᾧ τε Ζεὺς κῦδος ἔδωκεν.
 εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δέ σε γείνατο μήτηρ, 280
 ἄλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.
 Ἄτρεΐδῃ, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
 λίσσομ' Ἀχιλλῇ μεθέμεν χόλον, ὃς μέγα πᾶσιν
 ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο." 284

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
 ἄλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,
 πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,
 πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οἶω.
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἑόντες, 290
 τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι;"

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς
 "ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλεοίμην,
 εἰ δὴ σοὶ πᾶν ἔργον ὑπέιξομαι, ὃ τί κεν εἴπῃς.
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο· μὴ γὰρ ἔμοιγε 295
 [σήμαιν'· οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι οἶω].
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσθαι
 χερσὶ μὲν οὐ τοι ἔγωγε μαχήσομαι εἵνεκα θυμοῦ,
 οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλετο θυμὸς ἄνδρῳ
 τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ θυμῷ μετὰ πόσιν, 300
 τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀέκοντι θυμῷ.
 εἰ δ' ἄγε μήν, πείρησαι, ἵνα γινώωσι καὶ οἶδε·
 αἰψά τοι αἶμα κελαινὸν ἐράσῃσι περὶ δουρί."

ὥς τῷ γ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν
 ἀνστήτην, λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305

Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἶσας
ἦιε σὺν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·
Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,
ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἐκατόμβην
βῆσε θεῶ, ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 310
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς·

οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα,
λαοὺς δ' Ἄτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.
οἱ δ' ἀπελυμαίνοντο καὶ εἰς ἅλα λύματ' ἔβαλλον,
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας 315
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
κνίσῃ δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῶ.

ὥς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέ-
μνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆι,
ἀλλ' ὃ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῶ θεράποντε. 321

“ἔρχεσθον κλισίην Πηληιάδew Ἀχιλῆος·
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον.
εἰ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.” 325

ὥς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
τῷ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο,
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.
τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
ἦμενον· οὐδ' ἄρα τῷ γε ἰδὼν γήθησεν Ἀχιλλεύς. 330
τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο·
αὐτὰρ ὃ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε

“χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.
ἄσσον ἵτ'· οὐ τί μοι ὑμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
ὃ σφῶι προΐει Βρισηίδος εἵνεκα κούρης. 336

ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην
καὶ σφῶιν δὸς ἄγειν. τὼ δ' αὐτῷ μάρτυροι ἔστων
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ' αὖτε 340
χρεῖῳ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
τοῖς ἄλλοις. ἦ γὰρ ὃ γ' ὀλοιῇσι φρεσὶ θύει,
οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,
ὅππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.”

ὥς φάτο, Πάτροκλος δὲ φίλῳ ἐπέπείθεθ' ἐταίρῳ, 345
ἐκ δ' ἄγαγε κλισίης Βρισηίδα καλλιπάρηον,
δῶκε δ' ἄγειν. τὼ δ' αὖτις ἵτην παρὰ νῆας Ἀχαιῶν·
ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς
δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθεῖς,
θῖν' ἐφ' ἁλὸς πολιῆς, ὁρόων ἐπ' ἀπείρονα πόντον· 350
πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο χεῖρας ὀρεγνύς.

“μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίζαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

ὥς φάτο δακρυχέων, τοῦ δ' ἔκλυε πότνια μήτηρ
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι.
καρπαλίμως δ' ἀνέδνυ πολιῆς ἁλὸς ἡύτ' ὁμίχλη,
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν.
“τέκνον, τί κλαίεις ; τί δέ σε φρένας ἵκετο πένθος ;
ἐξαύδα, μὴ κεῖθε νόῳ, ἵνα εἶδομεν ἄμφω.”

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς

“οἶσθα· τίη τοι ταῦτα ἰδυίη πάντ’ ἀγορεύω ; 365
 ὥχόμεθ’ ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,
 τὴν δὲ διεπράθομέν τε καὶ ἤγομεν ἐνθάδε πάντα.
 καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,
 ἐκ δ’ ἔλον Ἀτρεΐδῃ Χρυσσηίδα καλλιπάρηον.
 Χρύσης δ’ αὖθ’ ἱερεὺς ἐκατηβόλου Ἀπόλλωνος 370
 ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων
 λυσόμενός τε θύγατρα φέρων τ’ ἀπερείσι’ ἄποινα,
 στέμματ’ ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ λίσσεται πάντας Ἀχαιοὺς,
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375
 ἐνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ
 αἰδεῖσθαι θ’ ἱερῆα καὶ ἀγλαὰ δέχθαι ἄποινα·
 ἀλλ’ οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν.
 χωόμενος δ’ ὁ γέρων πάλιν ὥχετο. τοῖο δ’ Ἀπόλλων
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν, 384
 ἦκε δ’ ἐπ’ Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
 θνήσκον ἐπασσύτεροι, τὰ δ’ ἐπώχετο κῆλα θεοῖο
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
 εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385
 αὐτίκ’ ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·
 Ἀτρεΐωνα δ’ ἔπειτα χόλος λάβεν, αἶψα δ’ ἀναστὰς
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.
 τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοὶ
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390
 τὴν δὲ νέον κλισίῃθεν ἔβαν κήρυκες ἄγοντες

κούρην Βρισηῖος, τήν μοι δόσαν νῆες Ἀχαιῶν.
 ἀλλὰ σὺ, εἰ δύνασαι γε, περισχέο παιδὸς ἐῆος·
 ἐλθοῦς· Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δῆ τι
 ἦ ἔπει ὦνησας κραδίην Διὸς ἠὲ καὶ ἔργῳ. 395
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα
 εὐχομένης, ὅτ' ἔφησθα κελαινεφεί Κρονίωνι
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
 ὅπποτε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
 Ἥρη τ' ἠδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400
 ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,
 ὧχ' ἐκατόγχειρον καλέσας· ἐς μακρὸν Ὀλυμπον,
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες
 Αἰγαίων· ὁ γὰρ αὖτε βίη οὐ πατρὸς ἀμείνων·
 ὅς ῥα παρὰ Κρονίωνι καθέζετο κύδεϊ γαίων. 405
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,
 αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιοὺς
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410
 γυνῶ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων
 ἦν ἄτην, ὃ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415
 ἦσθαι, ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὐ τι μάλα δύν·
 νῦν δ' ἄμα τ' ὠκύμορος καὶ διζυρὸς περὶ πάντων
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ
 εἴμ' αὐτὴ πρὸς Ὀλυμπον ἀγάννιφον, αἱ κε πίθηται. 420

ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὤκνυπόροισιν
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
 χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε, 425
 καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
 καί μιν γουνάσομαι, καί μιν πείσεσθαι οἴω."

ὥς ἄρα φωνήσας' ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ
 χωόμενον κατὰ θυμὸν ἐνζώνοιο γυναικός,
 τήν ῥα βίῃ ἀέκοντος ἀπηύρων. αὐτὰρ Ὀδυσσεύς 430
 ἐς Χρύσην ἵκανε νῆα γυναικὸς ἱερὴν ἑκατόμβην.
 οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
 ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,
 ἱστὸν δ' ἱστοδόκῃ πέλασαν προτόνοισιν ὑφέντες 434
 καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς.
 ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσιν ἔδησαν·
 ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης,
 ἐκ δ' ἑκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·
 ἐκ δὲ Χρυσῆϊς νηὸς βῆ ποντοπόροιο. 439

τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς
 πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν
 "ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 παῖδά τε σοὶ ἀγέμεν, Φοῖβῳ θ' ἱερὴν ἑκατόμβην
 ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,
 ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν." 445

ὥς εἰπὼν ἐν χερσὶ τίθει, ὃ δ' ἐδέξατο χαίρων
 παῖδα φίλῃν. τοὶ δ' ὦκα θεῶ κλειτὴν ἑκατόμβην
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν,
 χερνύσαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών. 450
 “ κλῦθί μεν, ἀργυρότοξ', ὅς Χρύσῃν ἀμφιβέβηκας
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἱφί ἀνάσσεις.
 ἡμὲν δὴ ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο,
 τίμησας μὲν ἐμέ, μέγα δ' ἵψαο λαὸν Ἀχαιῶν·
 ἥδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλδωρ· 455
 ἥδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὥς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.
 αὐτὰρ ἐπεὶ ῥ' εὐξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν 460
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 466
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο, 470
 νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,
 οἱ δὲ πανηγέριοι μολπῇ θεὸν ἱλάσκοντο,
 καλὸν ἀεΐδοντες παιήονα, κοῦροι Ἀχαιῶν,
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπειτ' ἀκούων.
 ἦμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν, 475
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
 ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·

τοῖσιν δ' ἴκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων. 479
οἱ δ' ἰστὸν στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν·
ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα
στεῖρῃ πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἣ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.
αὐτὰρ ἐπεὶ ῥ' ἴκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
νῆα μὲν οἷ γε μέλαιναν ἐπ' ἠπείροιο ἔρυσσαν 485
ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,
αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μήνιε νηυσὶ παρήμενος ὠκυπόροισιν,
διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς.
οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490
οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ
αὔθι μένων, ποθέσκε δ' αὐτήν τε πτόλεμόν τε.

ἀλλ' ὅτε δὴ ῥ' ἐκ τοῖο δυωδεκάτῃ γένητ' ἡώς,
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἑόντες
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθητ' ἐφετ-
μέων 495

παιδὸς ἐοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,
ἠερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἤμενον ἄλλων
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα.
“ Ζεῦ πάτερ, εἴ ποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα
ἦ ἔπει ἦ ἔργῳ, τόδε μοι κρήνην ἐέλδωρ.
τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505
ἔπλετ'· ἀτὰρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων

ἡτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
 ἀλλὰ σύ πέρ μιν τίσων, Ὀλύμπιε μῆτίετα Ζεῦ,
 τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἂν Ἀχαιοί
 υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ.” 510

ὥς φάτο· τὴν δ' οὐ τι προσέφη νεφεληγερέτα Ζεὺς,
 ἀλλ' ἀκέων δὴν ἦστο. Θέτις δ' ὥς ἤψατο γούνων,
 ὡς ἔχετ' ἐμπεφυυῖα, καὶ εἴρετο δεύτερον αὐτῖς.
 “νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,
 ἧ ἀπόειπ', ἐπεὶ οὐ τοι ἔπι δέος, ὅφρ' εὖ εἰδῶ 515
 ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη θεὸς εἰμι.”

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 “ἧ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπήσαι ἐφήσεις
 Ἥρῃ, ὅτ' ἂν μ' ἐρέθῃσιν ὄνειδείοις ἐπέεσσιν.
 ἧ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν 520
 νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.
 ἀλλὰ σὺ μὲν νῦν αὐτῖς ἀπόστιχε, μή τι νοήσῃ
 Ἥρῃ· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσω.
 εἰ δ' ἄγε τοι κεφαλῇ κατανεύσομαι, ὅφρα πεποιθήσῃ·
 τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525
 τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλόν
 οὐδ' ἀτελεύτητον, ὃ τί κεν κεφαλῇ κατανεύσω.”

ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
 ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλυμπον. 530

τὼ γ' ὥς βουλευσάντε διέτμαγεν· ἧ μὲν ἔπειτα
 εἰς ἄλα ἄλτο βαθείαν ἀπ' αἰγλήεντος Ὀλύμπου,
 Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν
 ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
 μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535

ὥς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
 ἡγνοίησεν ἰδοῦσ' ὅτι οἱ συμφράσσαστο βουλὰς
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.
 αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα. 539

“ τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσαστο βουλὰς ;
 αἰεὶ τοι φίλον ἐστίν, ἐμεῦ ἀπονόσφιν ἐόντα,
 κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
 πρόφρων τέτληκας εἰπεῖν ἔπος ὃ ττι νοήσης.”

τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε
 “ Ἥρη, μὴ δὴ πάντας ἐμούς ἐπιέλπεο μύθους 545
 εἰδήσειν· χαλεποί τοι ἔσονται ἀλόχῳ περ ἐούσῃ.
 ἀλλ' ὄν μὲν κ' ἐπιεικὲς ἀκούεμεν, οὐ τις ἔπειτα
 οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·
 ὄν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,
 μή τι σὺ ταῦτα ἕκαστα διείρεο μηδὲ μετὰλλα.” 550

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
 “ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
 καὶ λήν σε πάρος γ' οὔτ' εἶρομαι οὔτε μεταλλῶ,
 ἀλλὰ μάλ' εὐκηλος τὰ φράζειαι ἄσσοι ἐθέλησθα.
 νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα μή σε παρείπη 555
 ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·
 ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.
 τῇ σ' οἶω κατανεῦσαι ἐτήτυμον ὥς Ἀχιλλῆα
 τιμήσης, ὀλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.” 559

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς
 “ δαιμονίη, αἰεὶ μὲν οἶεαι, οὐδέ σε λήθω,
 πρῆξαι δ' ἔμπης οὐ τι δυνήσεται, ἀλλ' ἀπὸ θυμοῦ
 μᾶλλον ἐμοὶ ἔσεται· τὸ δέ τοι καὶ ρίγιον ἔσται.
 εἰ δ' οὔτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθηστο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565
μή νύ τοι οὐ χραίσμωσιν ὅσοι θεοὶ εἰς' ἐν' Ὀλύμπῳ
ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφείω."

ὥς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια Ἥρη,
καί ῥ' ἀκέουσα καθήστο, ἐπιγνάμψασα φίλον κῆρ·
ᾧχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570
τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
μητρὶ φίλῃ ἐπὶ ἦρα φέρων, λευκωλένῳ Ἥρῃ.
"ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,
εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε,
ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτός 575
ἔσθλῃς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.
μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
πατρὶ φίλῳ ἐπὶ ἦρα φέρειν Δίί, ὄφρα μὴ αὖτε
νυικείησι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραΐξῃ·
εἰ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580
ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·
αὐτίκ' ἔπειθ' ἴλαος Ὀλύμπιος ἔσσεται ἡμῖν."

ὥς ἄρ' ἔφη, καὶ ἀναΐξας δέπας ἀμφικύπελλον
μητρὶ φίλῃ ἐν χειρὶ τίθει, καί μιν προσέειπεν 585
"τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,
μή σε φίλην περ εἰούσαν ἐν ὀφθαλμοῖσιν ἰδωμαι
θεινομένην. τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590
ῥῶψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίῳιο.
πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι
κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
ἐνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

ὥς φάτο, μείδῃσεν δὲ θεὰ λευκώλενος Ἥρη, 595
 μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.
 αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν
 οἶνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσω.
 ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,
 ὥς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,
 οὐ μὲν φόρμιγγος περικαλλέος, ἦν ἔχ' Ἀπόλλων,
 μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
 αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο, 605
 οἱ μὲν κακκείοντες ἔβαν οἴκόνδε ἕκαστος,
 ἦχι ἐκάστω δῶμα περικλυτὸς ἀμφιγυήεις
 Ἥφαιστος ποίησεν ἰδυίῃσι πραπίδεσσιν,
 Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὀλύμπιος ἀστεροπητῆς,
 ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὕπνος ἰκάνοι, 610
 ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἥρη.

ΙΛΙΑΔΟΣ Β.

Ὁνειρος. Βοιωτία ἢ κατάλογος τῶν νεῶν.

Ἄλλοι μὲν ῥα θεοί τε καὶ ἄνθρωποι ἵπποκορυσταί
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος,
 ἀλλ' ὃ γε μερμήριζε κατὰ φρένα ὡς Ἀχιλλῆα
 τιμήσει, ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή, 5

πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον ὄνειρον.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
“ βάσκ' ἴθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·
ἐλθὼν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο
πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω. 10
θωρήξαι ἔ κέλευε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται.” 15
ὥς φάτο, βῆ δ' ἄρ' ὄνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.
καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,
βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν
εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος.
στῇ δ' ἄρ' ὑπὲρ κεφαλῆς Νηληϊῶ νῆϊ ἑοικώς, 20
Νέστορι, τόν ῥα μάλιστα γερόντων τί' Ἀγαμέμνων.
τῷ μιν ἐισάμενος προσεφώνεε θεῖος ὄνειρος
“ εὔδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο ;
οὐ χρή παννύχιον εὔδειν βουλευφόρον ἄνδρα,
ὧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν. 25
νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἥδ' ἐλεαίρει.
θωρήξαι σε κέλευσε καρηκομόωντας Ἀχαιοὺς
πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν
Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφήπται
ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη
αἰρείτω, εὐτ' ἂν σε μελίφρων ὕπνος ἀνήῃ.”

ὥς ἄρα φωνήσας ἀπεβήσεται, τὸν δ' ἔλιπ' αὐτοῦ 35
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ῥ' οὐ τελέεσθαι ἔμελλον.
 φῆ γὰρ ὃ γ' αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,
 νήπιος, οὐδὲ τὰ ἤδη ἃ ῥα Ζεὺς μήδετο ἔργα·
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40
 ἔγρετο δ' ἐξ ὕπνου, θείῃ δέ μιν ἀμφέχυντ' ὄμφῃ.
 ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον, 45
 εἵλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεὶ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

ἥως μὲν ῥα θεὰ προσεβήσεται μακρὸν Ὀλυμπον
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50
 κηρύσσειν ἀγορήνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.

βουλὴν δὲ πρῶτον μεγαθύμων ἵζε γερόντων
 Νεστορέη παρὰ νηὶ Πυλολιγενέος βασιλῆος.
 τοὺς ὃ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλήν. 55
 “ κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίῳ
 εἶδος τε μέγεθός τε φυὴν τ' ἄγχιστα ἐώκει.
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῦθον ἔειπεν.
 “ εὖδεις, Ἀτρέος υἱὲ δαΐφρονος ἵπποδάμοιο; 60
 οὐ χρὴ παννύχιον εὖδειν βουληφόρον ἄνδρα,
 ᾧ λαοὶ τ' ἐπιτετράφεται καὶ τόσσα μέμηλεν.
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,

ὅς σεϋ ἄνευθεν ἐὼν μέγα κήδεται ἡδ' ἐλεαίρει.
 θωρήξαί σε κέλευσε κερηκομόωντας Ἀχαιοὺς 65
 πανσυδίῃ· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας
 Ἥρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσίν." ὥς ὁ μὲν
 εἰπὼν 70

ᾧχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν.
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἥ θέμις ἐστίν,
 καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν." 75

ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν
 "ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, 80
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
 νῦν δ' ἴδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὖχεται εἶναι.
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν."

ὥς ἄρα φωνήσας βουλῆς ἐξ ἧρχε νέεσθαι,
 οἱ δ' ἐπ' ἀνέστησαν πείθοντό τε ποιμένι λαῶν, 85
 σκηπτούχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.
 ἥύτε ἔθνεα εἴσι μελισσάων ἀδινάων,
 πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομενάων·
 βοτρυδὸν δὲ πέτονται ἐπ' ἀνθεσιν εἰαρινοῖσιν·
 αἰ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἰ δέ τε ἔνθα· 90
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων

ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο
 ἰλαδὸν εἰς ἀγορήν. μετὰ δέ σφισιν ὅσσα δεδήει
 ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.
 τετρήχει δ' ἀγορή, ὑπὸ δέ στεναχίζετο γαῖα 95
 λαῶν ἰζόντων, ὄμαδος δ' ἦν. ἐννέα δέ σφεας
 κήρυκες βοόωντες ἐρήτυον, εἴ ποτ' αὐτῆς
 σχοιάτ', ἀκούσειαν δέ διοτρεφέων βασιλῆων.
 σπουδῇ δ' ἔξετο λαός, ἐρήτυθεν δέ καθ' ἔδρας
 παυσάμενοι κλαγγῆς. ἀνὰ δέ κρείων Ἀγαμέμνων 100
 ἔστη σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.
 Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳ ἀνακτι,
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεῖφόντῃ·
 Ἑρμείας δέ ἄναξ δῶκεν Πέλοπι πληξίππῳ,
 αὐτὰρ ὁ αὖτε Πέλοψ δῶκ' Ἀτρεί ποιμένι λαῶν· 105
 Ἀτρεὺς δέ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ,
 αὐτὰρ ὁ αὖτε Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.
 τῷ ὃ γ' ἐρεισάμενος ἔπε' Ἀργείοισι μετηύδα.
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἀρης, 110
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ,
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 νῦν δέ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν. 115
 [οὕτω που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120

ἄπρηκτον πόλεμον πολεμίζειν ἢ δὲ μάχεσθαι
 ἀνδράσι παυροτέροισι, τέλος δ' οὐ πῶ τι πέφανται.
 εἷ περ γάρ κ' ἐθέλοιμεν Ἀχαιοὶ τε Τρῳῆς τε,
 ὄρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,
 Τρῳῆς μὲν λέξασθαι ἐφέστιοι ὅσσοι ἔασιν, 125
 ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,
 Τρῳῶν δ' ἄνδρα ἕκαστον ἐλοίμεθα οἰνοχοεύειν,
 πολλαὶ κεν δεκάδες δευοῖατο οἰνοχόοιο.
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν
 Τρῳῶν, οἳ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι 130
 πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,
 οἳ με μέγα πλάζουσι καὶ οὐκ εἰῶσ' ἐθέλοντα
 Ἴλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.
 ἐννέα δὴ βεβῆασι Διὸς μεγάλου ἐνιαυτοί,
 καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, 135
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα
 εἶατ' ἐνὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον
 αὐτῶς ἀκράαντον, οὐ εἵνεκα δεῦρ' ἰκόμεσθα.
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
 φεύγωμεν σὺν νηυσὶ φίλῃν ἐς πατρίδα γαῖαν· 140
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγυιαν."

ὣς φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι ὄρινεν
 πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.
 κινήθη δ' ἀγορὴ φῆ κύματα μακρὰ θαλάσσης,
 πόντου Ἰκαρίοιο, τὰ μὲν τ' Εὐρὸς τε Νότος τε 145
 ὦρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελῶν.
 ὥς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,
 λάβρος ἐπαιγίζων, ἐπὶ τ' ἡμῦν ἀσταχύεσσιν,
 ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ

νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150
 ἴστατ' αἰερομένη. τοὶ δ' ἀλλήλοισι κέλευον
 ἄπτεσθαι νηῶν ἥδ' ἐλκέμεν εἰς ἄλα δῖαν,
 οὐρούς τ' ἐξεκάθαιρον· αὐτὴ δ' οὐρανὸν ἔκεν
 οἴκαδε ἱεμένων· ὑπὸ δ' ἦρεον ἔρματα νηῶν.

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ἔειπεν.

“ὦ πόποι, αἰγινόχοιο Διὸς τέκος, ἀτρυτώνη,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
 Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης,
 καδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν 160
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἷης;
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 βῆ δὲ κατ' Οὐλύμποιο καρήνων αἶξασα,
 καρπαλίμως δ' ἴκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.
 εὗρεν ἔπειτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον
 ἑσταότ'· οὐδ' ὃ γε νηὸς εὐσσέλμοιο μελαίνης 170
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανε.
 ἀγχοῦ δ' ἴσταμένη προσέφη γλαυκῶπις Ἀθήνη
 “διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 οὕτω δὴ οἰκόνδε, φίλην ἐς πατρίδα γαῖαν,
 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες, 175
 καδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν
 ἐν Τροίῃ ἀπόλουντο, φίλης ἀπὸ πατρίδος αἷης;

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,
 σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180
 μηδὲ ἕα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας."

ὥς φάθ', ὃ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν
 κῆρυξ Εὐρυβάτης Ἰθακήσιος, ὅς οἱ ὀπήδει.
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν 185
 δέξατό οἱ σκῆπτρον, πατρώιον, ἄφθιτον αἰεῖ·
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

ὃν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.
 "δαιμόνι', οὗ σε ἔοικε κακὸν ὥς δειδίσσεσθαι, 190
 ἀλλ' αὐτὸς τε κάθησο καὶ ἄλλους ἴδρνε λαοὺς.
 οὐ γάρ πω σάφα οἶσθ' οἷος νόος Ἀτρεΐωνος·
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.
 μή τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195
 θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,
 τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἐ μητίετα Ζεὺς."

ὃν δ' αὖ δήμου ἄνδρα ἴδοι βοόωντά τ' ἐφεύροι,
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μύθῳ.
 "δαιμόνι', ἀτρέμας ἦσο καὶ ἄλλων μῦθον ἄκουε, 200
 οἱ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.
 οὐ μὲν πῶς πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.
 οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω,
 εἷς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω" 205
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].

ὥς ὃ γε κοιρανέων διέπε στρατόν· οἱ δ' ἀγορήνδε

αὐτοῖς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων
ἡχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης
αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας·
 Θερσίτης δ' ἔτι μῦνος ἀμετροεπῆς ἐκολῶα,
 ὃς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἤδη,
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,
 ἀλλ' ὃ τί οἱ εἴσαιτο γελοῖον Ἀργείοισιν
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.

φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα· τὼ δέ οἱ ὦμα
κυρτῷ, ἐπὶ στήθεος συνοχωκότε· αὐτὰρ ὑπερθεν
φοξὸς ἔην κεφαλῇ, ψεδνὴ δ' ἐπενήνοθε λάχνη.
ἔχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν ἥδ' Ὀδυσῇ.

τὼ γὰρ νεικέεσκε. τότε αὐτ' Ἀγαμέμνονι δῖω
ὀξέα κεκληγὼς λέγ' ὀνειδέα. τῷ δ' ἄρ' Ἀχαιοὶ
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.

αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.
 “ Ἀτρεΐδῃ, τέο δ’ αὖτ’ ἐπιμέμφεαι ἥδὲ χατίζεις; 225
 πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναιῖκες
 εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ᾗς τοι Ἀχαιοὶ
 πρωτίστῳ δίδομεν, εὖτ’ ἂν πτολίεθρον ἔλωμεν.

ἥ ἔτι καὶ χρυσοῦ ἐπιδεύει, ὃν κέ τις οἴσει
 Τρώων ἵπποδάμων ἐξ Ἰλίου υἱὸς ἄποινα,
 ὃν κεν ἐγὼ δῆσας ἀγάγω ἢ ἄλλος Ἀχαιῶν,
 ἢ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃτι,
 ἦν τ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν
 ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἱᾶς Ἀχαιῶν.
 ὦ πέποινες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, 235
 οἵκαδέ περ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐῷμεν

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αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται
 ἢ ῥά τί οἱ χήμεῖς προσαμύνομεν ἦε καὶ οὐκί.
 [ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,
 ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240
 ἀλλὰ μάλ' οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων·
 ἦ γὰρ ἂν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο."]

ὥς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν
 Θερσίτης. τῷ δ' ὦκα παρίστατο δῖος Ὀδυσσεύς,
 καὶ μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ. 245
 "Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,
 ἴσχεο, μηδ' ἔθελ' οἷος ἐριζέμεναι βασιλεῦσιν.
 οὐ γὰρ ἐγὼ σέο φημὶ χερείοτερον βροτὸν ἄλλον
 ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.
 τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250
 καὶ σφιν ὀνειδέα τε προφέροισ, νόστον τε φυλάσσοις.
 οὐδέ τί πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα,
 ἢ εὖ ἦε κακῶς νοστήσομεν νῆες Ἀχαιῶν.
 [τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
 ἦσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255
 ἦρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]
 ἀλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι ὥς νύ περ ὦδε,
 μηκέτ' ἔπειτ' Ὀδυσῇ κάρη ὤμοισιν ἐπείη,
 μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260
 εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,
 χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,
 αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήςσω
 πεπληγὼς ἀγορηῆθεν ἀεικέσσι πληγῇσιν." 264

ὥς ἄρ' ἔφη, σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ

πλήξεν· ὁ δ' ἰδνώθη, θαλερὸν δέ οἱ ἔκφυγε δάκρυ,
 σμῶδιξ δ' αἵματόεσσα μεταφρένου ἐξυπανέστη
 σκῆπτρου ὑπο χρυσέου. ὁ δ' ἄρ' ἔξετο τάρβησέν τε,
 ἀλγήσας δ', ἀχρεῖον ἰδὼν ἀπομόρξατο δάκρυ,
 οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἡδὺ γέλασαν. 270
 ὦδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον.

“ὦ πόποι, ἦ δὴ μυρί' Ὀδυσσεὺς ἐσθλὰ ἔοργεν
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόν τε κορύσσω·
 νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,
 ὃς τὸν λωβητῆρα ἐπесβόλον ἔσχ' ἀγοράων. 275
 οὐ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
 νεικείειν βασιλῆας ὄνειδείοις ἐπέεσσιν.”

— ὥς φάσαν ἡ πληθὺς· ἀνὰ δ' ὁ πτολίπορθος Ὀδυσ-
 σεύς

ἔστη σκῆπτρον ἔχων. παρὰ δὲ γλαυκῶπις Ἀθήνη,
 εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280
 ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι νῆες Ἀχαιῶν
 μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν.

ὁ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν
 “Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοί
 πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285
 οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἣν περ ὑπέσταν
 ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεος ἵπποβότοιο,
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.

ὥς τε γὰρ ἦ παῖδες νεαροὶ χῆραί τε γυναῖκες
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290

ἦ μὲν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.
 καὶ γάρ τίς θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο
 ἀσχαλάα σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι

χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμψης
 αἰσχροὺν τοι δηρόν τε μένειν κενεὸν τε νέεσθαι.
 τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὄφρα δαῶμεν
 ἢ ἔτεον Κάλχας μαντεύεται ἦε καὶ οὐκί. 300
 εὖ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσὶν, ἐστὲ δὲ πάντες
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.
 χθιζά τε καὶ πρῶιζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν
 ἡγέρεθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱεροὺς κατὰ βωμούς 305
 ἔρδομεν ἀθανάτοισι τεληέσσας ἐκατόμβας,
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·
 ἔνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφνινός,
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φόωσδε,
 βωμοῦ ὑπαῖξας πρὸς ῥα πλατάνιστον ὄρουσεν. 310
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,
 ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,
 ὅκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα.
 ἔνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε тетριγῶτας.
 μήτηρ δ' ἀμφεποτᾶτο ὀδυρομένη φίλα τέκνα· 315
 τὴν δ' ἐλελιζάμενος πτέρυγος λάβεν ἀμφιαχυῖαν,
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἔφηνεν·
 λᾶαν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·
 ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. 320
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν.

'τίπτ' ἄνεω ἐγένεσθε, κερηκομόωντες Ἀχαιοί;
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,
 ὄψιμον ὀψιτέλεστον, οὐ κλέος οὐ ποτ' ὀλεῖται. 325
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.
 κείνος τὼς ἀγόρευε· τὰ δὲ νῦν πάντα τελεῖται. 330
 ἀλλ' ἄγε μίμνετε πάντες, ἐκνήμιδες Ἀχαιοί,
 αὐτοῦ, εἰς ὃ κεν ἄστυ μέγα Πριάμοιο ἔλωμεν."

ὥς ἔφατ', Ἀργεῖοι δὲ μέγ' ἴαχον — ἀμφὶ δὲ νῆες
 σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν —
 μῦθον ἐπαιήσαντες Ὀδυσσῆος θείοιο. 335
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ
 "ὦ πόποι, ἣ δὲ παῖσιν ἐοικότες ἀγοράασθε
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήια ἔργα.
 πῇ δὲ συνθεσῖαι τε καὶ ὄρκια βήσεται ἡμῖν;
 ἐν πυρὶ δὲ βουλαί τε γενοίατο μήδεά τ' ἀνδρῶν 340
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 αὐτὼς γάρ ῥ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος
 εὐρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ' ἐόντες.
 Ἀτρεΐδῃ, σὺ δ' ἔθ' ὥς πρὶν, ἔχων ἀστεμφέα βουλήν
 ἄρχεν' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας, 345
 τούσδε δ' ἔα φθινύθειν, ἓνα καὶ δύο, τοί κεν Ἀχαιῶν
 νόσφιν βουλεύωσ' — ἄνυσις δ' οὐκ ἔσσεται αὐτῶν —
 πρὶν Ἀργοςδ' ἰέναι, πρὶν καὶ Διὸς αἰγιόχοιο
 γινώμεναι εἴ τε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350
 ἡματι τῷ ὅτε νηυσὶν ἐν ὠκυπόροισιν ἔβαινον

Ἄργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,
 ἀστράπτων ἐπιδέξι' ἐναίσιμα σήματα φαίνων.
 τῷ μή τις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,
 πρὶν τινα παρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στῶν^ο χάς τε. (τοῦτο)
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,
 ἀπτέσθω ἧς νηὸς ἐνστέλμοιο μελαίνης,
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπη.
 ἀλλὰ ἄναξ αὐτός τ' εὖ μῆδεο πείθεό τ' ἄλλω. 360
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὃ ττί κεν εἶπω.
 κρῖν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,
 ὥς φρήτρη φρήτρηφιν ἀρήγη, φύλα δὲ φύλοις.
 εἰ δέ κεν ὥς ἔρξης καὶ τοι πείθωνται Ἀχαιοί,
 γνώσῃ ἔπειθ' ὅς θ' ἡγεμόνων κακὸς ὅς τέ νυ λαῶν, 365
 ἦδ' ὅς κ' ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·
 γνώσεαι δ' ἡ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις
 ἡ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
 "ἡ μὰν αὐτ' ἀγορῇ νικᾶς, γέρον, νῆας Ἀχαιῶν. 370
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγ' ἔδωκεν, 375
 ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.
 καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·
 εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα.
 εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὠκυπόδεσσιν,
 εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν πολέμοιο μεδέσθω,
 ὥς κε πανημέριοι στυγερῶ κρινώμεθ' Ἄρηι. 385
 οὐ γὰρ παυσωλή γε μετέσσεται, οὐδ' ἡβαιόν,
 εἰ μὴ νύξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.
 ἰδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσιν
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχει χεῖρα καμῖται·
 ἰδρώσει δέ τευ ἵππος εὐξοον ἄρμα τιταίνων. 390
 ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω
 μιμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα
 ἄρκιον ἔσσεῖται φυγέειν κύνας ἡδ' οἰωνούς."

ὥς ἔφατ', Ἄργεῖοι δὲ μέγ' ἴαχον, ὥς ὅτε κῦμα
 ἀκτῇ ἐφ' ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395
 προβλῆτι σκοπέλω· τὸν δ' οὐ ποτε κύματα λείπει
 παντοίων ἀνέμων, ὅτ' ἂν ἔνθ' ἢ ἔνθα γένωνται.
 ἀνστάντες δ' ὀρέοντο κεδασθέντες κατὰ νῆας,
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλοντο.
 ἄλλος δ' ἄλλω ἔρεξε θεῶν αἰειγενετῶν, 400
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἄρηος.
 αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων
 πίονα πενταέτηρον ὑπερμενεί Κρονίῳνι,
 κίκλησκειν δὲ γέροντας ἀριστῆας Παναχαιῶν,
 Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἄνακτα, 405
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,
 ἕκτον δ' αὖτ' Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·
 ἦδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.

βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο. 410
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων
 “Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,
 μὴ πρὶν ἐπ' ἥελιον δῦναι καὶ ἐπὶ κνέφας ἔλθειν,
 πρὶν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα, 415
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
 χαλκῷ ῥωγαλέον· πολέες δ' ἄμφ' αὐτὸν ἐταῖροι
 πρηνέες ἐν κονίησιν ὁδὰξ λαζοίατο γαῖαν.”

ὥς ἔφατ', οὐδ' ἄρα πῶ οἱ ἐπεκράαινε Κρονίων, 419
 ἀλλ' ὃ γε δέκτο μὲν ἱρά, πόνον δ' ἄμέγαρτον ὄφελλεν
 αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυψαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καὶ τὰ μὲν ἄρ' σχίζησιν ἀφύλλοισιν κατέκαιον, 425
 σπλάγχνα δ' ἄρ' ἀμπεύραντες ὑπείρεχον Ἠφαίστοιο.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα, 430
 δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 τοῖς ἄρα μύθων ἦρχε Γερήνιος ἱππότα Νέστωρ.
 “Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρὸν 435
 ἀμβαλλώμεθα ἔργον, ὃ δὴ θεὸς ἐγγυαλίζει·
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλκοχιτώνων
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,

ἡμεῖς δ' ἀθρόοι ὧδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν
 ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὀξὺν Ἄρηα." 440

ὥς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·
 αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν
 κηρύσσειν πόλεμόνδε κερηκομόωντας Ἀχαιοὺς.
 οἱ μὲν ἐκήρυσσον, τοῖ δ' ἠγείροντο μάλ' ὧκα.
 οἱ δ' ἄμφ' Ἀτρεΐωνα διοτρεφέες βασιλῆες 445
 θῦνον κρίνοντας, μετὰ δὲ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήρων, ἀθανάτην τε,
 τῆς ἑκατὸν θύσανοι παγχρύσειο ἠερέθονται,
 πάντες ἐνπλεκέες, ἑκατόμβοιοι δὲ ἕκαστος.

σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450
 ὀτρύνουσ' ἰέναι· ἐν δὲ σθένος ὥρσεν ἑκάστω
 καρδίῃ, ἄλληκτον πολεμίζειν ἠδὲ μάχεσθαι.
 τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἢ νέεσθαι
 ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

ἤύτε πῦρ αἶδηλον ἐπιφλέγει ἄσπετον ὕλην 455
 οὔρεος ἐν κορυφῇς, ἕκαθεν δέ τε φαίνεται αὐγή,
 ὥς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο
 αἶγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἵκεν.

τῶν δ', ὥς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,
 χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460
 Ἀσίῳ ἐν λειμῶνι Καῦστρίου ἀμφὶ ῥέεθρα
 ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,
 κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμῶν,
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων 464
 ἐς πεδῖον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

ἤύτε μνιάων ἀδινάων ἔθνεα πολλά,
 αἶ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν 470
 ὦρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,
 τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοί
 ἐν πεδίῳ ἴσταντο, διαρραῖσαι μεμαῶτες.

τοὺς δ', ὥς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες
 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μιγέωσιν, 475
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα
 ὑσμίνηνδ' ἰέναι, μετὰ δὲ κρείων Ἀγαμέμνων,
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι. Ὡ
 ἤύτε βοῦς ἀγέληφι μέγ' ἐξοχος ἔπλετο πάντων 480
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἐξοχον ἡρώεσσιν.

ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσai, —
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστε τε, ἴστε τε πάντα, 485
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν —
 οἳ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν,
 φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη. 490
 [εἰ μὴ Ὀλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο
 θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον.
 ἀρχοὺς αὖ νηῶν ἐρέω νῆας τε προπάσας.]

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον
 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε, 495
 οἳ θ' Ὀτρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν
 Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,

Θέσπειαν Γραιάν τε καὶ εὐρύχορον Μυκαλησσόν,
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,
 οἳ τ' Ἐλεῶν' εἶχον ἡδ' Ὀτλὴν καὶ Πετεῶνα, 500
 Ὀκαλέην Μεδεῶνά τ', ἐκτίμενον πτολίεθρον,
 Κώπας Εὐτρησὶν τε πολυτρήρωνά τε Θίσβην,
 οἳ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,
 οἳ τε Πλάταιαν ἔχον ἡδ' οἳ Γλίσαντ' ἐνέμοντο,
 οἳ θ' Ὀποθήβας εἶχον, ἐκτίμενον πτολίεθρον, 505
 Ὀγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,
 οἳ τε πολυστάφυλον Ἄρνην ἔχον, οἳ τε Μίδειαν
 Νίσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατόωσαν.
 τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἐκάστη
 κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

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οὔτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760
 τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,
 αὐτῶν ἡδ' ἵππων, οἳ ἄμ' Ἀτρεΐδῃσιν ἔποντο.
 ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,
 τὰς Εὐμηλος ἔλαυνε ποδώκεας ὄρνιθας ὥς,
 ὄτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον εἴσας· 765
 τὰς ἐν Πηρείῃ θρέψ' ἀργυρότοξος Ἀπόλλων,
 ἄμφω θηλείας, φόβον Ἄρῃος φορεούσας.
 ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Αἴας,
 ὄφρ' Ἀχιλεὺς μήνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,
 ἵπποι θ' οἳ φορέεσκον ἀμύμονα Πηλεΐωνα. 770
 ἀλλ' ὁ μὲν ἐν νήεσσι κορωνίσιν ποντοπόροισιν
 κείτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν,
 Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ῥηγμῖνι θαλάσσης
 δίσκοισιν τέρποντο καὶ αἰγανέῃσιν ἰέντες,

τόξοισίν θ'. ἵπποι δὲ παρ' ἄρμασιν οἷσιν ἕκαστος 775
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον
 ἔστασαν· ἄρματα δ' εὖ πεπνυκασμένα κείμενα ἀνάκτων
 ἐν κλισίῃς· οἱ δ' ἀρχὸν ἀρηίφιλον ποθέοντες
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

οἱ δ' ἄρ' ἴσαν ὥς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο·
 γαῖα δ' ὑπεστενάχιζε Διὶ ὥς τερπικεραύνῳ 781
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσση
 εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνάς.
 ὥς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο. 785

Τρῳσὶν δ' ἄγγελος ἦλθε ποδὴνεμος ὠκέα Ἴρις
 παρ Διὸς αἰγιόχοιο σὺν ἀγγελίῃ ἀλεγεινῇ·
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρῃσιν
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις· 790
 εἴσατο δὲ φθογγὴν νῦν Πριάμοιο Πολίτῃ,
 ὃς Τρώων σκοπὸς ἴζε, ποδωκείῃσι πεποιθώς,
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυνήταο γέροντος,
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν Ἀχαιοί.
 τῷ μιν ἐείσαμένη μετέφη πόδας ὠκέα Ἴρις 795
 “ὦ γέρον, αἰεὶ τοι μῦθοι φίλοι ἄκριτοὶ εἰσιν,
 ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαςτος ὄρωρεν.
 ἡ μὲν δὴ μάλα πολλὰ μάχας εἰσῆλυθον ἀνδρῶν,
 ἀλλ' οὐ πῶ τοιόνδε τοσόνδε τε λαὸν ὄπωπα·
 λίην γὰρ φύλλοισιν εἰοκότες ἢ ψαμάθοισιν 800
 ἔρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ.
 Ἐκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὧδέ γε ῥέξαι.
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,

ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οἷσί περ ἄρχει, 805
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας."

ὥς ἔφαθ', Ἑκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,
αἶψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἔσσεύοντο.
πᾶσαι δ' ὠίγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,
πεζοὶ θ' ἱππῆές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει. 810

ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,
τὴν ἧ τοι ἄνδρες Βατίειαν κικλήσκουσιν,
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·
ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἑκτωρ
Πριαμίδης· ἅμα τῷ γε πολὺ πλείστοι καὶ ἄριστοι
λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

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Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων 816
τηλόθεν ἐκ Λυκίης, Ξάνθου ἅπο δινέεντος.

ΙΛΙΑΔΟΣ Γ.

Ὅρκοι. Τειχοσκοπία. Πάριδος καὶ Μενελάου
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,
Τρῳῆς μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς,
ἥύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,

αἶ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,
 κλαγγῇ ταί γε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5
 ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσai·
 ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·
 οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνεύοντες Ἀχαιοί,
 ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

ἥντ' ὄρεος κορυφῇσι Νότος κατέχευεν ὁμίχλην, 10
 ποιμέσιν οὐ τι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω·
 τόσσον τίς τ' ἐπὶ λεύσσει ὅσον τ' ἐπὶ λᾶαν ἴησιν·
 ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλῆς
 ἐρχομένων· μάλα δ' ὦκα διέπρησσον πεδίοιο.

οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἴοντες, 15
 Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,
 παρδαλέην ὤμοισιν ἔχων καὶ καμπύλα τόξα
 καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ
 πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους·
 ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτήτι. 20

τὸν δ' ὥς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος
 ἐρχόμενον προπάροιθεν ὁμίλου μακρὰ βιβῶντα,
 ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 εὐρῶν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
 πεινάων. μάλα γάρ τε κατεσθίει, εἴ περ ἂν αὐτόν 25
 σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί·
 ὥς ἐχάρη Μενέλαος Ἀλέξανδρον θεοειδέα
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσασθαι ἀλείτην.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.
 τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ,
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.

ὥς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,
 ἄψ τ' ἀνεχώρησεν, ὦχρός τέ μιν εἶλε παρειάς, 35
 ὥς αὖτις καθ' ὁμίλον ἔδυ Τρώων ἀγερώχων,
 δείσας Ἀτρέος υἱὸν Ἀλέξανδρος θεοειδής.
 τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν.
 “Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά, \\
 αἶθ' ὄφελος ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. 40
 καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,
 ἢ οὕτω λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.
 ἦ που καγχαλόωσι καρηκομόωντες Ἀχαιοὶ
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. 45
 ἦ τοιοῦσδε ἐὼν ἐν ποντοπόροισι νέεσσιν
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,
 μιχθεὶς ἄλλοδαποῖσι γυναιῖκ' εὐειδέ' ἀνήγες
 ἐξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητῶν,
 πατρί τε σῶ μέγα πῆμα πόληί τε παντί τε δήμῳ, 50
 δυσμενέσιν μὲν χάρμα, κατηφείην δέ σοι αὐτῷ;
 οὐκ ἂν δὴ μείνειας ἀρηίφιλον Μενέλαον;
 γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.
 οὐκ ἂν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,
 ἦ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. 55
 ἀλλὰ μάλα Τρῶες δειδήμονες· ἦ τέ κεν ἦδη
 λάινον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.”
 τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
 “Ἔκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ
 αἶσαν —
 αἰεὶ σοὶ κραδίη πέλεκυς ὥς ἐστὶν ἀτειρής, 60

ὅς τ' εἴσιν διὰ δουρὸς ὑπ' ἀνέρος, ὃς ρά τε τέχνη
 νήιον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·
 ὥς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν —
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·
 οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 63
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,
 αὐτὰρ ἔμ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 69
 συμβάλετ' ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναῖκά τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.” 75
 ὥς ἔφαθ', Ἐκτωρ δ' αὖτ' ἐχάρη μέγα μῦθον ἀκού-
 σας,

καί ῥ' ἐς μέσσον ἰὼν Τρώων ἀνέεργε φάλαγγας,
 μέσσου δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἅπαντες·
 τῷ δ' ἐπετοξάζοντο κερηκομόωντες Ἀχαιοί,
 ἰοῖσιν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80
 αὐτὰρ ὁ μακρὸν ἄνυσε ἄναξ ἀνδρῶν Ἀγαμέμνων
 “ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·
 στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἐκτωρ.”
 ὥς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἀνεῶ τ' ἐγένοντο
 ἐσσυμένως. Ἐκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85
 “κέκλυτέ μεν, Τρῶες καὶ ἐνκνήμιδες Ἀχαιοί,
 μῦθον Ἀλεξάνδροιο, τοῦ εἵνεκα νεῖκος ὄρωρεν.
 ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιοὺς

τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πούλυβοτείρῃ,
 αὐτὸν δ' ἐν μέσσω καὶ ἀρηίφιλον Μενέλαον 90
 οἶους ἀμφ' Ἑλένη καὶ κτήμασι πᾶσι μάχεσθαι.
 ὁππότερος δέ κε νικήσῃ κρείσσων τε γένηται,
 κτήμαθ' ἐλὼν εὖ πάντα γυναικὰ τε οἴκαδ' ἀγέσθω·
 οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ τάμωμεν." 94

ὥς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος
 "κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἰκάνει
 θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἤδη
 Ἀργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε
 εἵνεκ' ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς. 100
 ἡμέων δ' ὁπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,
 τεθναίῃ· ἄλλοι δὲ διακρινθεῖτε τάχιστα.
 οἴσσετε δ' ἄρν', ἕτερον λευκὸν ἑτέρῃν δὲ μέλαιναν,
 γῇ τε καὶ ἡελίῳ· Διὶ δ' ἡμεῖς οἴσομεν ἄλλον.
 ἄξετε δὲ Πριάμοιο βίην, ὄφρ' ὄρκια τάμνη 105
 αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,
 μή τις ὑπερβασίῃ Διὸς ὄρκια δηλήσῃται.
 αἰεὶ δ' ὀπλοτέρων ἀνδρῶν φρένες ἡερέθονται·
 οἷς δ' ὁ γέρων μετέησιν, ἅμα πρόσσω καὶ ὀπίσσω
 λεύσσει, ὅπως ὅχ' ἄριστα μετ' ἀμφοτέροισι γένηται."

ὥς ἔφαθ', οἱ δ' ἐχάρησαν Ἀχαιοὶ τε Τρῶές τε, 111
 ἐλπόμενοι παύσεσθαι οἰζυροῦ πολέμοιο.
 καὶ ῥ' ἵππους μὲν ἔρυσαν ἐπὶ στίχας, ἐκ δ' ἔβαν αὐτοί,
 τεύχεά τ' ἐξεδύοντο. τὰ μὲν κατέθεντ' ἐπὶ γαίῃ
 πλησίον ἀλλήλων, ὀλίγη δ' ἦν ἀμφὶς ἄρουρα· 115
 Ἐκτωρ δὲ προτὶ ἄστνυ δύω κήρυκας ἔπεμπεν
 καρπαλίμως ἄρνας τε φέρειν Πριάμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προῖει κρείων Ἀγαμέμνων
 νῆας ἔπι γλαφυρὰς ἰέναι, ἥδ' ἄρν' ἐκέλευεν
 οἰσέμεναι· ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δῖω. 120

Ἴρις δ' αὖθ' Ἑλένη λευκωλένῳ ἄγγελος ἦλθεν,
 εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,
 Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.
 τὴν δ' εὖρ' ἐν μεγάρῳ· ἥ δὲ μέγαν ἰστὸν ὕφαινε, 125
 δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,
 οὓς ἔθεν εἵνεκ' ἔπασχον ὑπ' Ἄρηος παλαμάων.
 ἀγχοῦ δ' ἰσταμένη προσέφη πόδας ὠκέα Ἴρις
 “δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.
 οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἄρηα
 ἐν πεδίῳ, ὄλοοιό λιλαιόμενοι πολέμοιο,
 οἱ δὴ νῦν ἔσται σιγῇ — πόλεμος δὲ πέπαυται —
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται περὶ σείῳ·
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”

ὥς εἰποῦσα θεὰ γλυκὺν ἴμερον ἔμβαλε θυμῷ
 ἀνδρός τε προτέραιο καὶ ἄστεος ἠδὲ τοκῆων. 140
 αὐτίκα δ' ἀργεννήσι καλυψαμένη ὀθόνησιν
 ὠρμάτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,
 οὐκ οἷα· ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο,
 Αἴθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.
 αἶψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἦσαν. 145
 οἱ δ' ἀμφὶ Πριάμον καὶ Πάνθοον ἠδὲ Θυμοίτην

Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὄζον Ἄρῃος,
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν,
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταί 150
 ἐσθλοί, τεττίγεσσιν ἑοικότες, οἳ τε καθ' ὕλην
 δενδρέῳ ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον. 155
 “οὐ νέμεσις Τρῶας καὶ ἐνκνήμιδας Ἀχαιοὺς
 τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν·
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

ἀλλὰ καὶ ὧς, τοίη περ ἐοῦσ', ἐν νηυσὶ νεέσθω,
 μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο.” 160

ὧς ἄρ' ἔφαν, Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ.
 “δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζευ ἐμεῖο,
 ὅφρα ἴδῃ πρότερόν τε πόσιν πηοὺς τε φίλους τε·
 οὐ τί μοι αἰτὶή ἐσσί· θεοὶ νύ μοι αἰτιοὶ εἰσιν,
 οἳ μοι ἐφώρμησαν πόλεμον πολύδακρυν Ἀχαιῶν· 165
 ὧς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,
 ὅς τις ὄδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε.
 ἦ τοι μὲν κεφαλῇ καὶ μείζονες ἄλλοι ἔασιν·
 καλὸν δ' οὕτω ἐγὼν οὐ πῶ ἴδον ὀφθαλμοῖσιν,
 οὐδ' οὕτω γεραρόν· βασιλῇι γὰρ ἀνδρὶ ἔοικεν.” 170

τὸν δ' Ἑλένη μύθοισιν ἀμείβετο διὰ γυναικῶν,
 “αἰδοῖός τέ μοί ἐσσι, φίλε ἐκυρέ, δεινός τε·
 ὥς ὅφελεν θάνατός μοι ἄδεῖν κακός, ὅππότε δεῦρο
 υἱεὶ σῶ ἐπόμην, θάλαμον γνωτοὺς τε λιποῦσα
 παῖδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν. 175

ἀλλὰ τά γ' οὐκ ἐγένοντο· τὸ καὶ κλαίουσα τέτηκα.
 τοῦτο δέ τοι ἐρέω, ὃ μ' ἀνείρειαι ἡδὲ μεταλλάς.
 οὗτός γ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,
 ἀμφοτέρων βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.
 δαῆρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

ὥς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο, φώνησέν τε
 “ὦ μάκαρ Ἀτρεΐδη, μοιρηγενές, ὀλβιόδαιμον,
 ἦ ῥά νύ τοι πολλοὶ δεδμήατο κούροι Ἀχαιῶν.
 ἦδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,
 ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους, 185
 λαοὺς Ὀτρῆος καὶ Μύγδονος ἀντιθέοιο,
 οἳ ῥά τότε ἔστρατόωντο παρ' ὄχθας Σαγγαρίοιο·
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην
 ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι·
 ἀλλ' οὐδ' οἱ τόσοι ἦσαν ὅσοι ἐλίκωπες Ἀχαιοί.” 190

δεύτερον αὖτ' Ὀδυσῆα ἰδὼν ἐρέειν ὁ γεραίος
 “εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὅς τις ὁδ' ἐστίν·
 μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεΐδαο,
 εὐρύτερος δ' ὥμοισιν ἰδὲ στέρνοισιν ἰδέσθαι.
 τεύχεα μὲν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρῃ, 195
 αὐτὸς δὲ κτίλος ὥς ἐπιπωλεῖται στίχας ἀνδρῶν.
 ἀρνεῖω μιν ἔγωγε εἴσκω πηγεσιμάλλῃ,
 ὅς τ' οἷων μέγα πῶν διέρχεται ἀργεννάων.”

τὸν δ' ἡμείβετ' ἔπειθ' Ἑλένη Διὸς ἐκγεγαυῖα
 “οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὀδυσσεύς, 200
 ὅς τράφη ἐν δῆμῳ Ἰθάκης κραναῆς περ ἐούσης
 εἰδὼς παντοίους τε δόλους καὶ μήδεα πυκνά.”

τὴν δ' αὖτ' Ἀντήνωρ πεπνυμένος ἀντίον ἦδ' αὖ
 “ὦ γύναι, ἦ μάλα τοῦτο ἔπος νημερτὲς ἔειπες·

ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεύς, 205
 σεῦ ἔνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενελάῳ.
 τοὺς δ' ἐγὼ ἐξείνισσα καὶ ἐν μεγάροισι φίλησα,
 ἀμφοτέρων δὲ φυὴν ἐδάην καὶ μήδεα πυκνά.
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὦμους, 210
 ἄμφω δ' ἐξομένῳ γεραρώτερος ἦεν Ὀδυσσεύς.
 ἀλλ' ὅτε δὴ μύθους καὶ μήδεα πᾶσιν ὕφαινον,
 ἦ τοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,
 παῦρα μὲν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολὺμυθος
 οὐδ' ἀφαμαρτοεπής, ἦ καὶ γένει ὕστερος ἦεν. 215
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,
 στάσκειν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὄμματα πήξας,
 σκῆπτρον δ' οὐτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,
 ἀλλ' ἀστεμφὲς ἔχεσκειν, αἰδρεῖ φωτὶ ἐοικώς·
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτως. 220
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἶη
 καὶ ἔπεα νιφάδεσσιν ἐοικότα χειμερίησιν,
 οὐκ ἂν ἔπειτ' Ὀδυσσῆί γ' ἐρίσσειε βροτὸς ἄλλος.
 [οὐ τότε γ' ὦδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες·"]
 τὸ τρίτον αὖτ' Αἴαντα ἰδὼν ἐρέειν ὁ γεραιός 225
 “τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,
 ἔξοχος Ἀργείων κεφαλὴν τε καὶ εὐρέας ὦμους;”
 τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν,
 “οὗτος δ' Αἴας ἐστὶ πελώριος, ἔρκος Ἀχαιῶν.
 Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὥς 230
 ἔστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἠγερέθονται.
 πολλάκι μιν ξείνισσεν ἀρηίφιλος Μενέλαος
 οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.

νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,
 οὓς κεν εὐ γνοίην καὶ τ' οὔνομα μυθησαίμην·
 δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν, 236
 Κάστορά θ' ἱππόδαμον καὶ πῦξ ἀγαθὸν Πολυδεύκεα,
 αὐτοκασιγνήτω, τῷ μοι μία γείνατο μήτηρ.
 ἦ οὐχ ἐσπέσθην Λακεδαιμόνος ἐξ ἐρατεινῆς;
 ἦ δεύρω μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240
 νῦν αὖτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,
 αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἃ μοί ἐστιν;"
 ὣς φάτο, τοὺς δ' ἤδη κάτεχεν φυσίζους αἶα
 ἐν Λακεδαιμόνι αὖθι, φίλῃ ἐν πατρίδι γαίῃ.
 κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245
 ἄρνε δύω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,
 ἄσκῳ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαιινόν
 κῆρυξ Ἰδαῖος ἥδὲ χρύσεια κύπελλα·
 ὦτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.
 "ὄρσεο, Λαομεδοντιάδη. καλέουσιν ἄριστοι 250
 Τρώων θ' ἱπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων
 ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.
 αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφίλος Μενέλαος
 μακρῆς ἐγχείησι μαχήσονται ἀμφὶ γυναικί·
 τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255
 οἱ δ' ἄλλοι φιλότῃτα καὶ ὄρκια πιστὰ ταμόντες
 ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται
 Ἄργος ἐς ἱππόβοτον καὶ Ἀχαΐδα καλλιγύναικα."
 ὣς φάτο, ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἐταίροις
 ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260
 ἅν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῖνεν ὀπίσσω·
 παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τῷ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὠκέας ἵππους.
 ἀλλ' ὅτε δὴ ῥ' ἴκοντο μετὰ Τρώας καὶ Ἀχαιοὺς,
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν 265
 ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.
 ὦρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοί
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχευαν. 270
 Ἀτρεΐδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,
 ἧ οἱ παρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
 ἀρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.
 τοῖσιν δ' Ἀτρεΐδης μεγάλ' εὐχετο χεῖρας ἀνασχών. 275
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κῦδιστε μέγιστε,
 ἠέλιός θ' ὅς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις,
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας
 ἀνθρώπους τίνυσθον, ὃ τίς κ' ἐπίορκον ὁμόςσῃ,
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά. 280
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν·
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,
 Τρώας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι,
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἣν τιν' ἔοικεν, 286
 ἧ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.
 εἰ δ' ἂν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινηῆς 290
 αὔθι μένων, εἴως κε τέλος πολέμοιο κιχέιω.”

ἦ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλεί χαλκῷ.
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός·
οἶνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295
ἔκχεον, ἡδ' εὖχοντο θεοῖς αἰειγενέτησιν.
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε,
“Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,
ὦδέ σφ' ἐγκέφαλος χαμάδις ῥέοι ὡς ὅδε οἶνος, 300
αὐτῶν καὶ τεκέων, ἄλοχοι δ' ἄλλοισι δαμεῖεν.”

ὡς ἔφαν, οὐδ' ἄρα πῶ σφιν ἐπεκράϊαινε Κρονίων.
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν.
“κέκλυτέ μεν, Τρώες καὶ ἐκνήμιδες Ἀχαιοί.
ἦ τοι ἐγὼν εἴμι προτὶ Ἴλιον ἡνεμόεσσαν 305
ἄψ, ἐπεὶ οὐ πῶ τλήσομ' ἐν ὀφθαλμοῖσιν ὀράσθαι
μαρνάμενον φίλον νιὸν ἀρηιφίλῳ Μενελάῳ·
Ζεὺς μὲν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,
ὁπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.”

ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς, 310
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·
παρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.
τὼ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο·
Ἔκτωρ δὲ Πριάμοιο παῖς καὶ δῖος Ὀδυσσεύς
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315
κλήρους ἐν κυνέῃ χαλκήρεϊ πάλλον ἐλόντες,
ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.
λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·
ὦδε δέ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε.
“Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε, 320

ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,
τὸν δὸς ἀποφθίμενον δύναι δόμον Ἄιδος εἶσω,
ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.”

ὥς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος Ἔκτωρ
ἄψ ὀρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἴζοντο κατὰ στίχας ἥχι ἐκάστου
ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·

αὐτὰρ ὁ γ' ἀμφ' ὤμοισιν ἐδύσετο τεύχεα καλά
δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠνκόμοιο.

κνημίδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330

καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν

οἷο κασιγνήτοιο Λυκάονος, ἥρμοσε δ' αὐτῷ.

ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον

χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.

κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκεν, 336

ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

εἵλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμηφιν ἀρήρει.

ὥς δ' αὐτως Μενέλαος ἀρήσιος ἔντε' ἐδυνεν.

οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

εἰς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο

δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόοντας

Τρώας θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς.

καί ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ

σείουτ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345

πρόσθε δ' Ἀλέξανδρος προῖει δολιχόσκιον ἔγχος,

καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' εἴσῃν·

οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμῇ

ἀσπίδι ἐν κρατερῇ· ὁ δὲ δεύτερος ὤρνυτο χαλκῷ

Ἄτρεΐδης Μενέλαος, ἐπενξάμενος Διὶ πατρί. 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὃ με πρότερος κάκ’ ἔοργεν,
διὼν Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,
ὄφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων
ξεινοδόκον κακὰ ρέξαι, ὃ κεν φιλότητα παράσχη.”

ἦ ῥα, καὶ ἀμπεπαλὼν προῖει δολιχόσκιον ἔγχος, 355
καὶ βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοσ’ εἴσην.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήριστο·
ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα
ἔγχος· ὁ δ’ ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

Ἄτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον
πλήξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῷ
τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

Ἄτρεΐδης δ’ ὦμωξεν ἰδὼν εἰς οὐρανὸν εὐρύν.

“Ζεῦ πάτερ, οὗ τις σείῳ θεῶν ὀλοώτερος ἄλλος. 365

ἦ τ’ ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·
νῦν δέ μοι ἐν χείρεσσιν ἄγῃ ξίφος, ἐκ δέ μοι ἔγχος
ἠίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα.”

ἦ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,
ἔλκε δ’ ἐπιστρέψας μετ’ ἐυκνήμιδας Ἀχαιοῦς. 370

ἄγχε δέ μιν πολύκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,
ὃς οἱ ὑπ’ ἀνθερεῶνος ὄχευς τέτατο τρυφαλείης.

καὶ νῦ κεν εἵρυσσέν τε καὶ ἄσπετον ἦρατο κῦδος,
εἰ μὴ ἄρ’ ὄξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
ἦ οἱ ῥῆξεν ἱμάντα βοὸς Ἴφι κταμένοιο. 375

κεινὴ δὲ τρυφάλεια ἄμ’ ἔσπετο χειρὶ παχείῃ.
τὴν μὲν ἔπειθ’ ἦρωσ μετ’ ἐυκνήμιδας Ἀχαιοῦς
ῥίψ’ ἐπιδινήσας, κόμισαν δ’ ἐρίηρες ἐταῖροι·

αὐτὰρ ὁ ἅψ' ἐπόρουσε κατακτάμεναι μενεαίνων
 ἔγχει χαλκείῳ. τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380
 ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἥερι πολλῇ,
 καδ δ' εἰς' ἐν θαλάμῳ εὐώδεϊ κηώεντι.
 αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἴε. τὴν δ' ἐκίχανεν
 πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἦσαν.
 χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβούσα, 385
 γρηὶ δέ μιν ἐικυῖα παλαιγενεὶ προσέειπεν,
 εἰροκόμῳ, ἧ οἱ Λακεδαίμονι ναιεταώσῃ
 ἦσκειν εἴρια καλά, μάλιστα δέ μιν φιλέεσκειν.
 τῇ μιν ἐισαμένη προσεφώνεε δι' Ἀφροδίτη.
 “δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390
 κείνος ὃ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχουσιν,
 κάλλει τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης
 ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε
 ἔρχεσθ' ἢ ἐ χοροῖο νέον λήγοντα καθίζειν.”

ὥς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι νύσσειν. 395
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.
 “δαιμονίη, τί με ταῦτα λιλαίειαι ἢ περοπεύειν;
 ἦ πῇ με προτέρῳ πολίων εὖ ναιομενάων 400
 ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόεικε κελεύθου,
 μηδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψεις Ὀλυμπον,

ἄλλ' αἰεὶ περὶ κεῖνον οἷζυε καὶ ἐ φύλασσε,
 εἰς ὃ κέ σ' ἢ ἄλοχον ποιήσεται ἢ ὃ γε δούλην.
 κείσε δ' ἐγὼν οὐκ εἶμι — νεμεσσητὸν δέ κεν εἶη —
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὀπίσσω 411
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.”

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη
 “ μὴ μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,
 τὼς δέ σ' ἀπεχθήρῳ ὥς νῦν ἔκπαγλ' ἐφίλησα, 415
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὀλῃαι.”

ὥς ἔφατ', ἔδδεισεν δ' Ἑλένη Διὸς ἐκγεγαυῖα,
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,
 σιγῇ, πάσας δὲ Τρῳᾶς λάθεν· ἦρχε δὲ δαίμων. 420

αἱ δ' ὅτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,
 ἢ δ' εἰς ὑψόροφον θάλαμον κίε διὰ γυναικῶν.
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη
 ἀντί' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425

ἔνθα καθίζ' Ἑλένη κούρη Διὸς αἰγιόχοιο,
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ.
 “ ἦλυθες ἐκ πολέμου· ὥς ὥφελες αὐτόθ' ὀλέσθαι,
 ἀνδρὶ δαμείς κρατερῷ ὃς ἐμὸς πρότερος πόσις ἦεν.

ἦ μὲν δὴ πρίν γ' εὐχέ' ἀρηιφίλου Μενελάου 430
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι·
 ἄλλ' ἴθι νῦν προκάλεσσαι ἀρηίφιλον Μενέλαον
 ἐξαυτὶς μαχέσασθαι ἐναντίον. ἀλλὰ σ' ἔγωγε
 παύεσθαι κέλομαι, μῆδὲ ξανθῷ Μενελάῳ

ἀντίβιον πόλεμον πολεμίζειν ἢ δὲ μάχεσθαι 435
 ἀφραδέως, μὴ πῶς τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.”

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν
 “μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἔνιπτε.
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,
 κείνον δ’ αὖτις ἐγώ· παρὰ γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440
 ἀλλ’ ἄγε δὴ φιλότῃτι τραπέιομεν εὐνηθέντε·
 οὐ γάρ πώ ποτέ μ’ ὦδέ γ’ ἔρωσ φρένας ἀμφεκάλυψεν,
 οὐδ’ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,
 νήσω δ’ ἐν Κρανάῃ ἐμίγην φιλότῃτι καὶ εὐνῇ, 445
 ὥς σεο νῦν ἔραμαι καί με γλυκὺς ἥμερος αἰρεῖ.”
 ἦ ῥα, καὶ ἦρχε λέχουσδε κιών· ἅμα δ’ εἶπετ’ ἄκοιτις.
 τῷ μὲν ἄρ’ ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,
 Ἀτρεΐδης δ’ ἀν’ ὄμιλον ἐφοῖτα θηρὶ ἐοικώς,
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450
 ἀλλ’ οὐ τις δύνάτο Τρώων κλειτῶν τ’ ἐπικούρων
 δεῖξαι Ἀλέξανδρον τότε ἀρηιφίλῳ Μενελάῳ.
 οὐ μὲν γὰρ φιλότῃτι γ’ ἐκεύθανον, εἴ τις ἴδοιτο·
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455
 “κέκλυτέ μευ, Τρῶες καὶ Δάρδανοι ἡδ’ ἐπίκουροι.
 νίκη μὲν δὴ φαίνεται ἀρηιφίλου Μενελάου·
 ὑμεῖς δ’ Ἀργεῖν Ἑλένην καὶ κτήμαθ’ ἅμ’ αὐτῇ
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν ἣν τιν’ εἰκεν,
 ἦ τε καὶ ἐσσομένοισι μετ’ ἀνθρώποισι πέληται.” 460
 ὥς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦνεον ἄλλοι Ἀχαιοί.

ΙΛΙΑΔΟΣ Δ.

Ἑρκίων σύγχυσις. Ἀγαμέμνωνος ἐπιπώλησις.

Οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι ἡγορόωντο
 χρυσέῳ ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἥβη
 νέκταρ ἐωνοχόει· τοὶ δὲ χρυσεοῖς δεπάεσσιν
 δειδέχασ' ἀλλήλους, Τρώων πόλιν εἰσορόωντες.
 αὐτίκ' ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἥρην 5
 κερτομίῳ ἐπέεσσι παραβλήδην ἀγορεύων.
 “δοιαί μὲν Μενελάῳ ἀρηγόνες εἰσὶ θεάων,
 Ἥρη τ' Ἀργεῖη καὶ Ἀλαλκομενηὶς Ἀθήνη.
 ἀλλ' ἢ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι
 τέρπεσθον· τῷ δ' αὖτε φιλομμειδῆς Ἀφροδίτῃ 10
 αἰεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,
 καὶ νῦν ἐξεσάωσεν οἰόμενον θανέεσθαι.
 ἀλλ' ἢ τοι νίκη μὲν ἀρηιφίλου Μενελάου·
 ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
 ἣ ῥ' αὖτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνὴν 15
 ὄρσομεν, ἣ φιλότητα μετ' ἀμφοτέροισι βάλωμεν.
 εἰ δ' αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,
 ἢ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,
 αὖτις δ' Ἀργεῖην Ἑλένην Μενέλαος ἄγοιτο.”

ὥς ἔφαθ', αἱ δ' ἐπέμυξαν Ἀθηναίῃ τε καὶ Ἥρῃ. 20
 πλησῖαι αἱ γ' ἦσθην, κακὰ δὲ Τρώεσσι μεδέσθην.
 ἢ τοι Ἀθηναίῃ ἀκέων ἦν οὐδέ τι εἶπεν,
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει·
 Ἥρη δ' οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηύδα

“ αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 25
 πῶς ἐθέλεις ἄλιον θεῖναι πόνον ἢ δ’ ἀτέλεστον,
 ἰδρῶ θ’ ὃν ἰδρωσα μόγῳ, καμέτην δέ μοι ἵπποι
 λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοιοῦ τε παισίν.
 ἔρδ’· ἀτὰρ οὐ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

τὴν δὲ μέγ’ ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς
 “ δαιμονίη, τί νύ σε Πριάμος Πριάμοιό τε παῖδες 31
 τόσσα κακὰ ῥέζουσιν ὃ τ’ ἀσπερχὲς μενεαίνεις
 Ἰλίου ἐξαλαπάξαι ἐνκτίμενον πτολίεθρον ;
 εἰ δὲ σύ γ’ εἰσελθοῦσα πύλας καὶ τείχεα μακρά
 ὦμὺν βεβρώθοις Πριάμον Πριάμοιό τε παῖδας 35
 ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.
 ἔρξον ὅπως ἐθέλεις· μὴ τοῦτό γε νείκος ὀπίσσω
 σοὶ καὶ ἐμοὶ μέγ’ ἔρισμα μετ’ ἀμφοτέροισι γένηται·
 ἄλλο δέ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν·
 ὅππότε κεν καὶ ἐγὼ μεμαῶς πόλιν ἐξαλαπάξαι 40
 τὴν ἐθέλω ὅθι τοι φίλοι ἄνδρες ἐγγεγάασιν,
 μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλὰ μ’ ἐᾶσαι·
 καὶ γὰρ ἐγὼ σοὶ δῶκα ἐκὼν ἀέκοντί γε θυμῷ.
 αἱ γὰρ ὑπ’ ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι
 ναιετάουσι πόλῃες ἐπιχθονίων ἀνθρώπων, 45
 τάων μοι περὶ κῆρι τιέσκετο Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐνμμελίῳ Πριάμοιο.
 οὐ γάρ μοί ποτε βωμὸς ἐδένετο δαιτὸς εἵσης,
 λοιβῆς τε κνίσσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.”

τὸν δ’ ἡμείβετ’ ἔπειτα βοῶπις πότνια Ἥρη 50
 “ ἦ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλταταί εἰσι πόλῃες,
 Ἄργος τε Σπάρτη τε καὶ εὐρυάγνια Μυκῆνη·
 τὰς διαπέρσαι, ὅτ’ ἄν τοι ἀπέχθωνται περὶ κῆρι·

τάων οὐ τοι ἐγὼ πρόσθ' ἴσταμαι οὐδὲ μεγαίρω.
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰῶ διαπέρσαι, 55
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον·
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἔνθεν ὄθεν σοί,
 καί με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,
 ἀμφότερον γενεῇ τε καὶ οὐνεκα σὴ παράκοιτις 60
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείζομεν ἀλλήλοισιν,
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι
 ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίῃ ἐπιτεῖλαι
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνῆν, 65
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ὥς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 "αἶψα μάλ' ἐς στρατὸν ἐλθε μετὰ Τρῶας καὶ Ἀχαιοὺς,
 πειρᾶν δ' ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς 71
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι."

ὥς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
 βῆ δὲ κατ' Οὐλύμποιο καρῆνων αἴξασα.
 οἶον δ' ἀστέρα ἦκε Κρόνου παῖς ἀγκυλομήτεω, 75
 ἣ ναύτησι τέρας ἦε στρατῷ εὐρέι λαῶν,
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἴενται·
 τῷ εἰκυῖ ἦιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,
 καὶ δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχεν εἰσορόωντας
 Τρῶάς θ' ἵπποδάμους καὶ ἐκνήμιδας Ἀχαιοὺς. 80
 ὧδε δέ τις εἶπεςκεν ἰδὼν ἐς πλησίον ἄλλον·
 "ἦ ῥ' αὖτις πόλεμός τε κακὸς καὶ φύλοπις αἰνῆ

ἔσσεται, ἣ φιλότητα μετ' ἀμφοτέροισι τίθησιν
Ζεὺς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

ὥς ἄρα τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε, 85
ἣ δ' ἀνδρὶ ἱκέλη Τρώων κατεδύσεθ' ὄμιλον,
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε
ἑσταότ'· ἀμφὶ δέ μιν κρατερὰι στίχες ἀσπιστάων 90
λαῶν, οἳ οἱ ἔποντο ἀπ' Αἰσήποιο ῥοάων.

ἀγχοῦ δ' ἵσταμένη ἔπεα πτερόεντα προσηύδα.
“ἦ ῥά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἰόν,
πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο, 95
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῇ.
τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,
αἷ κεν ἴδῃ Μενέλαον ἀρήιον Ἀτρέος υἱόν
σῶ βέλει δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.
ἀλλ' ἄγ' οἴστευσον Μενελάου κυδαλίμοιο, 100
εὖχεο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην
οἴκαδε νοστήσας ἱερῆς εἰς ἄστν Ζελεΐης.”

ὥς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφροني πείθην.
αὐτίκ' ἐσύλα τόξον εὖξοον ἱξάλου αἰγός 105
ἀγρίου, ὃν ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχῆσας
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῇσιν,
βεβλήκει πρὸς στήθος· ὃ δ' ὕπτιος ἔμπεσε πέτρῃ.
τοῦ κέρα ἐκ κεφαλῆς ἐκκαϊδεκάδωρα πεφύκει·
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἤραρε τέκτων, 110
πᾶν δ' εὖ λειήνας χρυσέην ἐπέθηκε κορώνην.

καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ
 ἀγκλίνας· πρόσθεν δὲ σάκεα σθένον ἐσθλοὶ ἐταῖροι,
 μὴ πρὶν ἀναΐξειαν ἀρήιοι υἱὲς Ἀχαιῶν,
 πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρέος υἱόν. 115
 αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ἰόν
 ἀβλήτα πτερόεντα, μελαινέων ἔρμ' ὀδυνάων·
 αἶψα δ' ἐπὶ νευρῇ κατεκόσμει πικρὸν ὀιστόν,
 εὐχετο δ' Ἀπόλλωνι λυκηγενεὶ κλυτοτόξῳ
 ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἐκατόμβην 120
 οἴκαδε νοστήσας ἱερῆς εἰς ἄστυ Ζελεΐης.
 ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·
 νευρὴν μὲν μαζῶ πέλασεν, τόξῳ δὲ σίδηρον.
 αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,
 λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' ὀιστός 125
 ὄξυβελῆς, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο
 ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,
 ἧ τοι πρόσθε στᾶσα βέλος ἔχεπευκὲς ἄμυνεν.
 ἡ δὲ τόσον μὲν ἔργεν ἀπὸ χροός, ὥς ὅτε μήτηρ 130
 παιδὸς ἔέργη μυῖαν, ὅθ' ἡδέι λέξεται ὕπνῳ·
 αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστήηρος ὀχῆες
 χρύσειοι σύνεχον καὶ διπλόος ἦντετο θώρηξ.
 ἐν δ' ἔπεσε ζωστήηρι ἀρηρότι πικρὸς ὀιστός·
 διὰ μὲν ἄρ' ζωστήηρος ἐλήλατο δαιδαλέοιο, 135
 καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο
 μίτρης θ', ἣν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,
 ἧ οἱ πλείστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.
 ἀκρότατον δ' ἄρ' ὀιστὸς ἐπέγραψε χροά φωτός·
 αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

ὥς δ' ὅτε τίς τ' ἐλ' ἔφанта γυνὴ φοῖνικι μίῃνῃ
 Μηονὶς ἢ Κάειρα, παρήιον ἔμμεναι ἵππων·
 κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἠρήσαντο
 ἱππῆες φορέειν· βασιλῇι δὲ κεῖται ἄγαλμα,
 ἀμφότερον κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος· 145
 τοιοῖ τοι, Μενέλαε, μιάνθην αἵματι μηροῖ
 εὐφυνέες κνήμαί τε ἰδὲ σφυρὰ κάλ' ὑπένερθεν.

ρίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,
 ὥς εἶδεν μέλαν αἶμα καταρρέον ἐξ ὠτειλῆς.
 ρίγησεν δὲ καὶ αὐτὸς ἀρηίφίλος Μενέλαος· 150
 ὥς δὲ ἶδεν νεῦρόν τε καὶ ὄγκους ἐκτὸς ἐόντας,
 ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.
 τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,
 χειρὸς ἔχων Μενέλαον· ἐπεστενάχοντο δ' ἑταῖροι.
 “φῖλε κασίγνητε, θάνατόν νύ τοι ὄρκι' ἔταμνον, 155
 οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,
 ὥς σ' ἔβαλον Τρῶες, κατὰ δ' ὄρκια πιστὰ πάτησαν.
 οὐ μὲν πῶς ἄλιον πέλει ὄρκιον αἱμά τε ἀρνῶν
 σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἧς ἐπέπιθμεν.
 εἴ περ γάρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσσεν, 160
 ἔκ τε καὶ ὁψὲ τελεῖ, σὺν τε μεγάλῳ ἀπέτισαν,
 σὺν σφῆῃσιν κεφαλῇσι γυναιξί τε καὶ τεκέεσσιν.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν.
 ἔσσεται ἡμάρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πρίαμος καὶ λαὸς ἐυμμελίῳ Πριάμοιο, 165
 Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,
 αὐτὸς ἐπισσεύησιν ἐρεμνὴν αἰγίδα πᾶσιν
 τῇσδ' ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·
 ἀλλὰ μοι αἶνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

αἶ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο. 170
καὶ κεν ἐλέγχιστος πολυδόφιον Ἄργος ἰκοίμην·
αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·
καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρῳσὶ λίποιμεν
Ἄργεϊν Ἑλένην. σέο δ' ὅστέα πύσει ἄρουρα
κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ. 175

καὶ κέ τις ὦδ' ἐρέει Τρώων ὑπερηνορεούτων
τύμβῳ ἐπιθρώσκων Μενέλαου κυδαλίμοιο
ἑῖθε οὕτως ἐπὶ πᾶσι χόλον τελέσει' Ἀγαμέμνων,
ὥς καὶ νῦν ἄλιον στρατὸν ἤγαγεν ἐνθάδ' Ἀχαιῶν,
καὶ δὴ ἔβη οἰκόνδε φίλῃν ἐς πατρίδα γαίαν 180
σὺν κεινῇσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.
ὥς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών."

τὸν δ' ἐπιθαρσύνων προσέφη ξανθὸς Μενέλαος
" θάρσει, μηδέ τί πω δειδίσσῃς λαὸν Ἀχαιῶν.
οὐκ ἐν καιρίῳ ὅξυ πάγῃ βέλος, ἀλλὰ πάροιθεν 185
εἰρύσατο ζωστήρ τε παναίολος ἡδ' ὑπένερθεν
ζῶμά τε καὶ μίτρη, τὴν χαλκῆες κάμον ἄνδρες."

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων
" αἶ γὰρ δὴ οὕτως εἶη, φίλος ὦ Μενέλαε.
ἔλκος δ' ἱητὴρ ἐπιμάσσεται, ἡδ' ἐπιθήσει 190
φάρμαχ', ἃ κεν παύσῃσι μελαινάων ὀδυνάων."

ἦ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα
" Ταλθύβι, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,
φῶτ' Ἀσκληπιοῦ υἱὸν ἀμύμονος ἱητῆρος,
ὅφρα ἴδῃ Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν, 195
ὃν τις ὀιστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἅμμι δὲ πένθος."
ὥς ἔφατ'. οὐδ' ἄρα οἱ κήρυξ ἀπὶθήσεν ἀκούσας,

βῆ δ' ἰέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
 παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν 200
 ἑσταότ'· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων
 λαῶν, οἳ οἱ ἔποντο Τρίκης ἐξ ἵπποβότοιο.

ἀγχοῦ δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα.
 “ὄρσ', Ἀσκληπιάδη. καλέει κρείων Ἀγαμέμνων,
 ὄφρα ἴδης Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν, 205
 ὃν τις οἰστεύσας ἔβαλεν, τόξων εὖ εἰδώς,
 Τρώων ἢ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ὥς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν·
 βὰν δ' ἰέναι καθ' ὄμιλον ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι ξανθὸς Μενέλαος 210
 βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὅσσοι ἄριστοι
 κυκλόσ', ὁ δ' ἐν μέσσοισι παρίστατο ἰσόθεος φῶς,
 αὐτίκα δ' ἐκ ζωστήρος ἀρηρότος ἔλκεν οἰστόν·
 τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγχοι.
 λῦσε δέ οἱ ζωστήρηρα παναίολον ἥδ' ὑπένερθεν 215
 ζῶμά τε καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες.
 αὐτὰρ ἐπεὶ ἴδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς οἰστός,
 αἶμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδώς
 πάσσε, τά οἳ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

ὄφρα τοὶ ἀμφεπένοντο βοῇν ἀγαθὸν Μενέλαον, 220
 τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον ἀσπιστάων·
 οἳ δ' αὖτις κατὰ τεύχε' ἔδυν, μνήσαντο δὲ χάρμης.

ἔνθ' οὐκ ἂν βρίζοντα ἴδοις Ἀγαμέμνονα δῖον,
 οὐδὲ καταπτῶσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,
 ἀλλὰ μάλα σπεύδοντα μάχην ἐς κυδιάνειραν. 225
 ἵππους μὲν γὰρ ἔασε καὶ ἄρματα ποικίλα χαλκῷ·
 καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας

Εὐρυμέδων, υἱὸς Πτολεμαίου Πειραΐδαο,
 τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν
 γυῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα· 230
 αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλείτο στίχας ἀνδρῶν.
 καί ῥ' οὓς μὲν σπεύδοντας ἴδοι Δαναῶν ταχυπώλων,
 τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.
 "Ἄργεῖοι, μὴ πῶ τι μεθίετε θούριδος ἀλκῆς·
 οὐ γὰρ ἐπὶ ψευδέσσι πατήρ Ζεὺς ἔσσειτ' ἄρωγός, 235
 ἀλλ' οἱ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,
 τῶν ἧ τοι αὐτῶν τέρενα χροῖα γῦπες ἔδονται,
 ἡμεῖς αὖτ' ἀλόχους τε φίλας καὶ νήπια τέκνα
 ἄξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν."
 οὓς τινας αὖ μεθιέντας ἴδοι στυγεροῦ πολέμοιο, 240
 τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν.
 "Ἄργεῖοι ἰόμωροι, ἐλεγχέες, οὐ νυ σέβεσθε;
 τίφθ' οὕτως ἔστητε τεθηπότες ἤνυτε νεβροί,
 αἷ τ' ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,
 ἐστᾶσ', οὐδ' ἄρα τίς σφι μετὰ φρεσὶ γίγνεται ἀλκή.
 ὥς ὑμεῖς ἔστητε τέθηπότες, οὐδὲ μάχεσθε. 245
 ἧ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες
 εἰρύατ' εὐπρυμνοί, πολιῆς ἐπὶ θινὶ θαλάσσης,
 ὄφρα ἴδῃτ' αἱ κ' ὑμῖν ὑπέρσχη χεῖρα Κρονίων;"
 ὥς ὁ γε κοιρανέων ἐπεπωλείτο στίχας ἀνδρῶν. 250
 ἦλθε δ' ἐπὶ Κρήτεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
 οἱ δ' ἀμφ' Ἰδομενῆα दाτφρονα θωρήσσουντο·
 Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συνὶ εἵκελος ἀλκῇν,
 Μηριόνης δ' ἄρα οἱ πυμάτας ὦτρυνε φάλαγγας.
 τοὺς δὲ ἰδὼν γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255
 αὐτίκα δ' Ἰδομενῆα προσηύδα μελιχίοισιν.

“Ἴδομενεῦ, περὶ μὲν σε τίω Δαναῶν ταχυπώλων
 ἡμὲν ἐνὶ πτολέμῳ ἡδ’ ἀλλοίῳ ἐπὶ ἔργῳ
 ἡδ’ ἐν δαίθ’, ὅτε πέρ τε γερούσιον αἶθοπα οἶνον
 Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρι κέρωνται· 260
 εἴ περ γάρ τ’ ἄλλοι γε κερηκομόωντες Ἀχαιοὶ
 δαιτρὸν πίνωσιν, σὸν δὲ πλείον δέπας αἰεὶ
 ἔστηχ’ ὥς περ ἐμοί, πῖεῖν ὅτε θυμὸς ἀνώγῃ·
 ἀλλ’ ὄρσεν πόλεμόνδ’, οἷος πάρος εὖχεαι εἶναι.”

τὸν δ’ αὖτ’ Ἴδομενεὺς Κρητῶν ἀγὸς ἀντίον ἡὔδα 265
 “Ἀτρεΐδῃ, μάλα μὲν τοι ἐγὼν ἐρίηρος ἐταῖρος
 ἔσσομαι, ὥς τὸ πρῶτον ὑπέστην καὶ κατένευσα·
 ἀλλ’ ἄλλους ὄτρυνε κερηκομόωντας Ἀχαιοὺς,
 ὄφρα τάχιστα μαχώμεθ’, ἐπεὶ σὺν γ’ ὄρκι’ ἔχεναν
 Τρῶες. τοῖσιν δ’ αὖ θάνατος καὶ κήδ’ ὀπίσσω 270
 ἔσσειτ’, ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ὥς ἔφατ’, Ἀτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
 ἦλθε δ’ ἐπ’ Αἰάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἶπετο πεζῶν.
 ὥς δ’ ὅτ’ ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ 275
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς·
 τῷ δέ τ’ ἀνευθεν ἐόντι μελάντερον ἥντε πίσσα
 φαίνεται ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·
 ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα·
 τοῖαι ἅμ’ Αἰάντεσσι διοτρεφῶν αἰζωῶν 280
 δήιον ἐς πόλεμον πυκινὰ κίνυντο φάλαγγες
 κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.
 καὶ τοὺς μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
 “Αἴαντ’, Ἀργείων ἡγήτορε χαλκοχιτώνων, 285

σφῶι μὲν—οὐ γὰρ ἔοικ' ὀτρυνέμεν—οὗ τι κελεύω·
 αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.
 αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
 τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·
 τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος
 χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”

290

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 ἔνθ' ὃ γε Νέστορ' ἔτετμε, λιγὺν Πυλίων ἀγορητήν,
 οὓς ἐτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,
 ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε
 Αἴμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.
 ἵππῆας μὲν πρῶτα σὺν ἵπποισιν καὶ ὄχεσφιν,
 πεζοὺς δ' ἐξόπιθε στήσεν πολέας τε καὶ ἐσθλοὺς,
 ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐς μέσσον ἔλασσεν,
 ὄφρα καὶ οὐκ ἐθέλων τις ἀναγκαίη πολεμίζοι.
 ἵππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει
 σφοδρὺς ἵππους ἐχέμεν μηδὲ κλονέεσθαι ὁμίλῳ.
 “μηδέ τις ἵπποσύνῃ τε καὶ ἡνορέηφι πεποιθῶς
 οἷος πρόσθ' ἄλλων μεμάτω Τρώεσσι μάχεσθαι,
 μηδ' ἀναχωρεῖτω· ἀλαπαδνότεροι γὰρ ἔσσεσθε.
 ὃς δέ κ' ἀνὴρ ἀπὸ ὧν ὀχέων ἕτερ' ἄρμαθ' ἵκηται,
 ἔγχει ὀρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὕτως.
 ὧδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,
 τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσιν ἔχοντες.”

300

305

ὥς ὁ γέρων ὥτρυνε πάλαι πολέμων εὖ εἰδώς.
 καὶ τὸν μὲν γήθησεν ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ γέρον, εἴθ', ὥς θυμὸς ἐνὶ στήθεσσι φίλοισιν,
 ὥς τοι γούναθ' ἔποιτο, βίῃ δέ τοι ἔμπεδος εἴη.

310

ἀλλά σε γῆρας τείρει ὁμοίον· ὥς ὄφελέν τις 315
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότης Νέστωρ
“Ἄτρεΐδῃ, μάλα μὲν κεν ἐγὼν ἐθέλοισι καὶ αὐτός
ὥς ἔμεν ὥς ὅτε δῖον Ἑρευθαλίωνα κατέκταν.
ἀλλ' οὐ πῶς ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν· 320
εἰ τότε κοῦρος ἔα, νῦν αὖτέ με γῆρας ὀπάζει.
ἀλλὰ καὶ ὥς ἱππεῦσι μετέσσομαι ἡδὲ κελεύσω
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.
αἰχμὰς δ' αἰχμάσσουσιν νεώτεροι, οἳ περ ἐμεῖο
ὀπλότεροι γεγάασιν πεποίθασιν τε βίηφιν.” 325

ὥς ἔφατ', Ἄτρεΐδης δὲ παρώχετο γηθόσυνος κῆρ.
εὖρ' υἱὸν Πετεῶο Μενεσθῆα πλήξιππον
ἔσταοτ'· ἀμφὶ δ' Ἀθηναῖοι, μήστωρες αὐτῆς.
αὐτὰρ ὁ πλησίον ἐστήκει πολύμητις Ὀδυσσεύς,
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχες οὐκ ἀλαπαδναί 330
ἔστασαν. οὐ γάρ πώ σφιν ἀκούετο λαὸς αὐτῆς,
ἀλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες
Τρώων ἱπποδάμων καὶ Ἀχαιῶν· οἳ δὲ μένοντες
ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθὼν
Τρώων ὀρμήσειε καὶ ἄρξειαν πολέμοιο. 335
τοὺς δὲ ἰδὼν νείκεσσε νᾶξ ἀνδρῶν Ἀγαμέμνων,
καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα.
“ὦ υἱὲ Πετεῶο διοτρεφέος βασιλῆος,
καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ' ἄλλους;
σφῶιν μὲν τ' ἐπέοικε μετὰ πρῶτοισιν ἐόντας 341
ἐστάμεν ἡδὲ μάχης καυστειρῆς ἀντιβολῆσαι·
πρώτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο,

ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.
 ἔνθα φίλ' ὀπταλέα κρέα ἔδμεναι ἥδὲ κύπελλα 345
 οἴνου πινέμεναι μελιηδέος, ὃφρ' ἐθέλητον.
 νῦν δὲ φίλως χ' ὀρόωτε καὶ εἰ δέκα πύργοι Ἀχαιῶν
 ὑμείων προπάροιθε μαχοίατο νηλεί χαλκῶ.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσ-
 σεύς

“Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 350
 πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὅππότε Ἀχαιοί
 Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὅξυν Ἄρηα,
 ὄψεαι, ἣν ἐθέλησθα καὶ αἱ κέν τοι τὰ μεμήλη,
 Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα
 Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις.” 355

τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,
 ὥς γυνῶ χωρόμενοιο· πάλιν δ' ὃ γε λάζετο μῦθον.
 “διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
 αὐτε σε νεικίῳ περιώσιον οὔτε κελεύω·
 οἶδα γὰρ ὥς τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν 360
 ἥπια δῆνεα οἶδε· τὰ γὰρ φρονέεις ἅ τ' ἐγὼ περ.
 ἀλλ' ἴθι· ταῦτα δ' ὀπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν
 εἴρηται· τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.”

ὥς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.
 εὔρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα 365
 ἑσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·
 παρ δέ οἱ ἐστήκει Σθένελος Καπανήιος υἱός.
 καὶ τὸν μὲν νεέκεσσευ ἰδὼν κρείων Ἀγαμέμνων,
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
 “ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο, 370
 τί πτώσσεις, τί δ' ὀπιπεύεις πολέμοιο γεφύρας ;

οὐ μὲν Τυδεΐ γ' ὦδε φίλον πτωσκαζέμεν ἦεν,
 ἀλλὰ πολὺ πρὸ φίλων ἐτάρων δηίοισι μάχεσθαι,
 ὥς φάσαν οἳ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε
 ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι· 375
 ἦ τοι μὲν γὰρ ἄτερ πολέμου εἰσῆλθε Μυκήνας
 ξεῖνος ἄμ' ἀντιθέω Πολυνείκεϊ, λαὸν ἀγείρων,
 οἳ ῥα τότε ἔστρατόωνθ' ἱερὰ πρὸς τείχεα Θήβης·
 καὶ ῥα μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.
 οἳ δ' ἔθελον δόμεναι καὶ ἐπήνεον, ὥς ἐκέλευον· 380
 ἀλλὰ Ζεὺς ἔτρεψε παραΐσια σήματα φαίνων.
 οἳ δ' ἐπεὶ οὖν ᾤχοντο ἰδὲ πρὸ ὁδοῦ ἐγένοντο,
 Ἄσωπὸν δ' ἴκοντο βαθύσχοινον λεχεποῖν,
 ἔνθ' αὖτ' ἀγγελίην ἐπὶ Τυδῇ στεῖλαν Ἀχαιοί.
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμεΐωνας 385
 δαινυμένους κατὰ δῶμα βίης Ἑτεοκληΐης.
 ἔνθ' οὐδὲ ξεῖνός περ ἐὼν ἱππηλάτα Τυδεὺς
 τάρβει, μῦνος ἐὼν πολέσιν μετὰ Καδμείοισιν,
 ἀλλ' ὃ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα
 ῥηιδίως· τοίη οἳ ἐπίρροθος ἦεν Ἀθήνη. 390
 οἳ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,
 ἄψ ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,
 Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν,
 υἱὸς τ' Αὐτοφόνοιο μενεπτόλεμος Πολυφόντης. 395
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·
 πάντας ἔπεφν', ἓνα δ' οἷον ἱεὶ οἰκόνδε νέεσθαι·
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.
 τοῖος ἦν Τυδεὺς Αἰτώλιος· ἀλλὰ τὸν υἱόν
 γείνατο εἷο χέρηρα μάχη, ἀγορῇ δέ τ' ἀμείνω." 400

ὥς φάτο, τὸν δ' οὐ τι προσέφη κρατερὸς Διομήδης,
αἰδεσθεῖς βασιλῆος ἐνιπὴν αἰδοίοιο.

τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο
“Ἀτρεΐδῃ, μὴ ψεύδε' ἐπιωτάμενος σάφα εἰπεῖν.
ἡμεῖς τοι πατέρων μέγ' ἀμείνονες εὐχόμεθ' εἶναι. 405
ἡμεῖς καὶ Θήβης ἔδος εἵλομεν ἑπταπύλοιο,
παυρότερον λαὸν ἀγαγόνθ' ὑπὸ τείχος ἄρειον
πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·
κεῖνοι δὲ σφετέρησιν ἀτασθαλίησιν ὄλοντο.
τῷ μή μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ.” 410

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
“τέττα, σιωπῇ ἦσο, ἐμῷ δ' ἐπιπείθεο μύθῳ.
οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι ποιμένι λαῶν
ὀτρύνοντι μάχεσθαι ἐυκνήμιδας Ἀχαιοὺς·
τούτῳ μὲν γὰρ κῦδος ἄμ' ἔψεται, εἴ κεν Ἀχαιοί 415
Τρῶας δηώσωσιν ἔλωσί τε Ἴλιον ἱρήν,
τούτῳ δ' αὖ μέγα πένθος Ἀχαιῶν δηωθέντων.
ἀλλ' ἄγε δὴ καὶ νῶϊ μεδώμεθα θούριδος ἀλκῆς.”

ἦ ῥα, καὶ ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε·
δεινὸν δ' ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἀνακτος 420
ὀρνυμένου· ὑπὸ κεν ταλασίφρονά περ δέος εἶλεν.

ὥς δ' ὅτ' ἐν αἰγιαλῷ πολυηχεί κῦμα θαλάσσης
ὀρνυτ' ἐπασσύτερον Ζεφύρου ὑπο κινήσαντος·
πόντῳ μὲν τε πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δέ τ' ἄκρας
κυρτὸν ἰὸν κορυφοῦται, ἀποπτύει δ' ἄλὸς ἄχνην· 425
ὥς τότ' ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες
νωλεμέως πόλεμόνδε. κέλευε δὲ οἷσιν ἕκαστος
ἡγεμόνων· οἱ δ' ἄλλοι ἀκὴν ἴσαν—οὐδέ κε φαίης

τόσσον λαὸν ἔπεισθαι ἔχοντ' ἐν στήθεσιν αὐδὴν — 430
 σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν
 τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο.
 Τρῶες δ', ὥς τ' οἷες πολυπάμονος ἀνδρὸς ἐν αὐλῇ
 μυρίαὶ ἐστήκασιν ἀμελγόμεναι γάλα λευκόν,
 ἀζηχὲς μεμακνῦναι ἀκούουσai ὅπα ἀρνῶν, 435
 ὥς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὁρῶρει·
 οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς,
 ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσαν ἄνδρες.
 ὦρσε δὲ τοὺς μὲν Ἄρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,
 δεῖμός τ' ἠδὲ φόβος καὶ ἔρις ἄμοτον μεμαυῖα, 440
 Ἄρεος ἀνδροφόνιοι κασιγνήτη ἐτάρη τε,
 ἧ τ' ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα
 οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνειν.
 ἧ σφιν καὶ τότε νεῖκος ὁμοῖον ἔμβαλε μέσσω
 ἐρχομένη καθ' ὁμίλον, ὀφέλλουσα στόνον ἀνδρῶν. 445
 οἱ δ' ὅτε δὴ ῥ' ἐς χῶρον ἓνα ξυνιόντες ἴκοντο,
 σὺν ῥ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν
 χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι
 ἔπληντ' ἀλλήλησι, πολὺς δ' ὀρυμαγδὸς ὁρῶρει.
 ἔνθα δ' ἄμ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν 450
 ὀλλύντων τε καὶ ὀλλυμένων, ῥέε δ' αἵματι γαῖα.
 ὥς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ
 κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης·
 τῶν δέ τε τηλόσε δοῦπον ἐν οὐρεσιν ἔκλυε ποιμήν· 455
 ὥς τῶν μισγομένων γένετο ἰαχὴ τε πόνος τε.
 πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν
 ἔσθλόν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον·

τὸν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 460
 αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὅσσε κάλυψεν,
 ἥριπε δ', ὥς ὅτε πύργος, ἐνὶ κρατερῇ ὕσμίνῃ.
 τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ
 Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,
 ἔλκε δ' ὑπὲκ βελέων, λελημένος ὄφρα τάχιστα 465
 τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὀρμή.
 νεκρὸν γάρ ῥ' ἐρύοντα ἰδὼν μεγάλθυμος Ἀγῆνωρ
 πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἐξεφαάνθη,
 οὔτησε ξυστῶ χαλκήρεϊ, λῦσε δὲ γυῖα.
 ὥς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470
 ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὥς
 ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.
 ἐνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,
 ἠΐθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ
 Ἰδῆθεν κατιοῦσα παρ' ὄχθησιν Σιμόεντος 475
 γείνατ', ἐπεὶ ῥα τοκεῦσιν ἅμ' ἔσπετο μῆλα ιδέσθαι.
 τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν
 θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰὼν
 ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
 πρῶτον γάρ μιν ἰόντα βάλε στῆθος παρὰ μᾶζόν 480
 δεξιόν. ἀντικρὺ δὲ δι' ὤμου χάλκεον ἔγχος
 ἦλθεν. ὁ δ' ἐν κονίησι χαμαὶ πέσεν, αἵγειρος ὢς,
 ἥ ῥά τ' ἐν εἵαμενῇ ἔλεος μεγάλοιο πεφύκη
 λείη, ἀτάρ τέ οἱ ὄζοι ἐπ' ἀκροτάτῃ πεφύασιν·
 τὴν μὲν θ' ἀρματοπηγὸς ἀνὴρ αἰθωνι σιδήρῳ 485
 ἐξέταμ', ὄφρα ἵτυν κάμψῃ περικαλλεῖ δῖφρῳ·
 ἥ μὲν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὄχθας.

τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν
 Αἴας διογενῆς. τοῦ δ' Ἄντιφος αἰολοθώρηξ
 Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξεί δουρί. 490
 τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὀδυσσέος ἐσθλὸν ἐταῖρον
 βεβλήκει βουβῶνα, νέκυν ἐτέρωσ' ἐρύοντα·
 ἥριπε δ' ἄμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.
 τοῦ δ' Ὀδυσσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ, 495
 στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ
 ἄμφι ἑ παπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο
 ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἤκεν,
 ἀλλ' υἷὸν Πριάμοιο νόθον βάλε Δημοκόωντα,
 ὃς οἱ Ἀβυδόθεν ἦλθε παρ' ἵππων ὠκείων. 500
 τὸν ῥ' Ὀδυσσεὺς ἐτάροιο χολωσάμενος βάλε δουρί
 κόρσην. ἥ δ' ἐτέροιο διὰ κροτάφοιο πέρησεν
 αἰχμὴ χαλκείη· τὸν δὲ σκότος ὄσσε κάλυψεν,
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
 χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἑκτωρ·
 Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς, 506
 ἵθυσαν δὲ πολὺ προτέρω. νεμέσησε δ' Ἀπόλλων
 Περγάμου ἐκκατιδών, Τρῶεσσι δὲ κέκλετ' αὖσας
 “ὄρνυσθ', ἵππόδαμοι Τρῶες, μῆδ' εἴκετε χάρμης
 Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρῶς οὐδὲ σίδηρος 510
 χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.
 οὐ μὰν οὐδ' Ἀχιλεὺς Θέτιδος παῖς ἠνυκόμοιο
 μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”
 ὣς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιοὺς
 ὤρσε Διὸς θυγάτηρ κυδίστη τριτογένεια, 515
 ἐρχομένη καθ' ὅμιλον ὅθι μεθιέντας ἵδοιτο.

ἔνθ' Ἀμαρυγκείδην Διώρεα μοῖρ' ἐπέδησεν.
 χερμαδίῳ γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι
 κνήμην δεξιτερὴν· βάλε δὲ Θρηκῶν ἀγὸς ἀνδρῶν,
 Πείροος Ἰμβρασίδης, ὃς ἄρ' Αἰνόθεν εἰληλούθει. 520
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδής
 ἄχρῃς ἀπηλοίησεν· ὁ δ' ὕπτιος ἐν κονίησιν
 κάππεσεν, ἄμφω χεῖρε φίλοις ἐτάροισι πετάσσας
 θυμὸν ἀποπνεύων. ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,
 Πείροος, οὔτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἄρα πᾶσαι
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν, 525
 τὸν δὲ Θόας Αἰτωλὸς ἀπεσσύμενον βάλε δουρὶ
 στέρνον ὑπὲρ μαζοῖο, πάγη δ' ἐν πνεύμονι χαλκός.
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὄβριμον ἔγχος
 ἐσπάσατο στέρνοιο, ἐρύσσατο δὲ ξίφος ὀξύ, 530
 τῷ ὃ γε γαστέρα τύψε μέσσην, ἐκ δ' αἶνυτο θυμόν.
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἐταῖροι
 Θρήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,
 οἳ ἐμέγαν περ εὐόντα καὶ ἰφθιμον καὶ ἀγαυόν
 ὦσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη. 535
 ὥς τώ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθην,
 ἦ τοι ὁ μὲν Θρηκῶν ὁ δ' Ἐπειῶν χαλκοχιτώνων
 ἡγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.
 ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξείῃ χαλκῷ 540
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἡματι κείνῳ
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο.

ΙΛΙΑΔΟΣ Ε.

Διομήδους ἀριστεία.

*Εὐθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη
 δῶκε μένος καὶ θάρσος, ἦν' ἔκδηλος μετὰ πᾶσιν
 Ἀργείοισι γένοιτο ἰδὲ κλέος ἐσθλὸν ἄροιτο.
 δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ,
 ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅς τε μάλιστα 5
 λαμπρὸν παμφαίνῃσι λελουμένος Ὠκεανοῖο.
 τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων,
 ὥρσε δέ μιν κατὰ μέσσον, ὅθι πλείστοι κλονέοντο.
 ἦν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,
 ἱρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἦστην, 10
 Φηγεὺς Ἰδαῖός τε, μάχης εὖ εἰδότε πάσης.
 τῷ οἱ ἀποκριθέντε ἐναντίῳ ὀρμηθήτην·
 τῷ μὲν ἀφ' ἵπποιιν, ὁ δ' ἀπὸ χθονὸς ὤρνυτο πεζός.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 Φηγεὺς ῥα πρότερος προΐει δολιχόσκιον ἔγχος· 15
 Τυδεΐδew δ' ὑπὲρ ὤμον ἀριστερὸν ἦλυθ' ἀκωκή
 ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὕστερος ὤρνυτο χαλκῷ
 Τυδεΐδης· τοῦ δ' οὐχ ἄλιον βέλος ἐκφύγε χειρός,
 ἀλλ' ἔβαλε στήθος μεταμάζιον, ὥσε δ' ἀφ' ἵππων.
 Ἰδαῖος δ' ἀπόρουσε λιπὼν περικαλλέα δῖφρον, 20
 οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·
 οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,
 ἀλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,
 ὥς δὴ οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

ἵππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱός 25
δῶκεν ἐταίροισιν κατάγειν κοίλας ἐπὶ νῆας.

Τρῶες δὲ μεγάθυμοί ἐπεὶ ἴδον υἷε Δάρητος
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχρεσφιν,
πᾶσιν ὀρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἄρηα. 30
“Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
οὐκ ἂν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιοὺς
μάρνασθ', ὅπποτέροισι πατήρ Ζεὺς κῦδος ὀρέξῃ;
νῶι δὲ χαζώμεσθα, Διὸς δ' ἀλεώμεθα μῆνιν.”

ὥς εἰπούσα μάχης ἐξήγαγε θοῦρον Ἄρηα. 35
τὸν μὲν ἔπειτα καθείσεν ἐπ' ἡϊόεντι Σκαμάνδρῳ,
Τρῶας δ' ἔκλιναν Δαναοί· ἔλε δ' ἄνδρα ἕκαστος
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων
ἀρχὸν Ἀλιζώνων, Ὀδίων μέγαν, ἔκβαλε δίφρου·
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρῳ πῆξεν 40
ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Ἰδομενεὺς δ' ἄρα Φαῖστον ἐνήρατο, Μήρονος υἱόν
Βώρου, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.
τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς ἔγχει μακρῷ 45
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὤμον·
ἥριπε δ' ἐξ ὀχέων, στυγερὸς δ' ἄρα μιν σκότος εἶλεν.

τὸν μὲν ἄρ' Ἰδομενῆος ἐσύλευον θεράποντες·
υἱὸν δὲ Στροφίοιο Σκαμάνδριον, αἴμονα θήρης,
Ἀτρεΐδης Μενέλαος ἔλ' ἔγχει ὀξυόεντι, 50
ἐσθλὸν θηρητῆρα· δίδαξε γὰρ Ἄρτεμις αὐτῇ
βάλλειν ἄγρια πάντα, τὰ τε τρέφει οὔρεσιν ὕλη.
ἀλλ' οὐ οἱ τότε γε χραῖσμι' Ἄρτεμις ἰοχέαιρα,

οὐδὲ ἐκηβολίαι, ἦσιν τὸ πρίν γ' ἐκέκαστο·
 ἀλλὰ μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος 55
 πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί,
 ὤμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασεν.
 ἦριπε δὲ πρηνῆς, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος υἱόν
 Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα 60
 τεύχειν. ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·
 ὃς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας εἰσας
 ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γέγοντο
 οἳ τ' αὐτῷ, ἐπεὶ οὐ τι θεῶν ἐκ θέσφατα ἦδη.
 τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων, 65
 βεβλήκει γλοντὸν κάτα δεξιόν· ἡ δὲ διαπρὸ
 ἀντικρὺ κατὰ κύστιν ὑπ' ὀστέον ἤλυθ' ἀκωκή.
 γυνὴ δ' ἔριπ' οἰμῶξας, θάνατος δὲ μιν ἀμφεκάλυψεν.

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος υἱόν,
 ὃς ῥα νόθος μὲν ἦν, πύκα δ' ἔτρεφε δῖα Θεανώ, 70
 ἴσα φίλοισι τέκεσσι, χαριζομένη πόσει ᾧ.
 τὸν μὲν Φυλεΐδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
 βεβλήκει κεφαλῆς κατὰ ἰνίον ὀξεί δουρί·
 ἀντικρὺ δ' ἀν' ὀδόντας ὑπὸ γλῶσσαν τάμε χαλκός.
 ἦριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὀδοῦσιν. 75

Εὐρύπυλος δ' Εὐαίμονίδης Ὑψήνορα δῖον,
 υἱὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου
 ἀρητῆρ ἐτέτυκτο, θεὸς δ' ὥς τίετο δήμῳ,
 τὸν μὲν ἄρ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς υἱός
 πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὦμον, 80
 φασγάνῳ αἰξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.
 αἱματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὅσσε
 ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·
 Τυδεΐδην δ' οὐκ ἂν γνοίης, ποτέροισι μετείη, 85
 ἢ μετὰ Τρώεσσιν ὁμιλέοι ἢ μετ' Ἀχαιοῖς.
 θῦνε γὰρ ἅμ πεδῖον ποταμῷ πλήθοντι ἐοικώς
 χειμάρρῳ, ὅς τ' ὤκα ῥέων ἐκέδασσε γεφύρας·
 τὸν δ' οὔτ' ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν,
 οὔτ' ἄρα ἔρκεα ἰσχει ἀλωάων ἐριθηλέων, 90
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὄμβρος·
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζήων.
 ὥς ὑπὸ Τυδεΐδῃ πυκινὰ κλονέοντο φάλαγγες
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἑόντες.

τὸν δ' ὥς οὖν ἐνόησε Λυκάονος ἀγλαὸς υἱός 95
 θύνοντ' ἅμ πεδῖον πρὸ ἔθην κλονέοντα φάλαγγας,
 αἰψ' ἐπὶ Τυδεΐδῃ ἐτιταίνετο καμπύλα τόξα,
 καὶ βάλ' ἐπαῖσσοντα, τυχῶν κατὰ δεξιὸν ὦμον,
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς οἰστός,
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἵματι θώρηξ. 100
 τῷ δ' ἐπὶ μακρὸν ἄυσε Λυκάονος ἀγλαὸς υἱός
 “ὄρνυσθε, Τρῶες μεγάθυμοι, κέντορες ἵππων·
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔφημι
 δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με
 ὥρσεν ἄναξ Διὸς υἱὸς ἀπορνούμενον Λυκίηθεν.” 105

ὥς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὦκ' ἀμάσσειεν,
 ἀλλ' ἀναχωρήσας πρόσθ' ἵπποιεν καὶ ὄχεσφιν
 ἔστη, καὶ Σθένηλον προσέφη Καπανήιον υἱόν
 “ὄρσο, πέπον Καπανηιάδη, καταβήσεο δίφρου,
 ὄφρα μοι ἐξ ὤμοιο ἐρύσσης πικρὸν οἰστόν.” 110

ὥς ἄρ' ἔφη, Σθένηλος δὲ καθ' ἵππων ἄλτο χαμᾶζε,
 παρ δὲ στας βέλος ὦκ' ἀμπερές ἐξέρυσ' ὦμον·

αἶμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος.
 δὴ τότε ἔπειτ' ἡρᾶτο βοὴν ἀγαθὸς Διομήδης
 “ κλυθὶ μέν, αἰγιόχοιο Διὸς τέκος, ἄτρυτῶν. 115
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέσσης
 δηῖω ἐν πολέμῳ, νῦν αὖτ' ἐμέ φίλαι, Ἀθήνη,
 τόνδε τέ μ' ἄνδρα ἐλείν, καὶ ἐς ὄρμην ἔγχεος ἐλθεῖν, \
 ὃς μ' ἔβαλε φθάμενος καὶ ἐπεύχεται, οὐδέ μέ φησιν
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο.” 120

ὥς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,
 γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν,
 ἀγχοῦ δ' ἰσταμένη ἔπεα πτερόεντα προσηύδα.
 “ θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·
 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα 125
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἵπποτα Τυδεύς·
 ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν,
 ὄφρ' εὖ γιγνώσκης ἡμὲν θεὸν ἡδὲ καὶ ἄνδρα.
 τῷ νῦν, αἶ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη
 ἔλθῃσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεί χαλκῷ.”

ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 Τυδεΐδης δ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη·
 καὶ πρὶν περ θυμῷ μεμαῶς Τρώεσσι μάχεσθαι, 135
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὥς τε λέοντα,
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις οἴεσσιν
 χραύσῃ μὲν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσει·
 τοῦ μὲν τε σθένος ὥρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται· 140
 αἱ μὲν τ' ἀγχιστῖναι ἐπ' ἀλλήλησι κέχυνται,

αὐτὰρ ὁ ἐμμέμαως βαθέης ἐξάλλεται αὐλῆς.
ὥς μεμαῶς Τρώεσσι μίγη κρατερὸς Διομήδης.

ἔνθ' ἔλεν Ἀστύνοον καὶ Ὑπείρονα ποιμένα λαῶν,
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν χαλκῆρεϊ δουρί, 145
τὸν δ' ἕτερον ξίφεϊ μεγάλῳ κληῖδα παρ' ὦμον
πληγῆς, ἀπὸ δ' αὐχένος ὦμον ἐέργαθεν ἡδ' ἀπὸ νώτου.
τοὺς μὲν ἔασ', ὁ δ' Ἄβαντα μετώχετο καὶ Πολύιδον,
υἱέας Εὐρυδάμαντος ὀνειροπόλοιο γέροντος,
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150
ἀλλὰ σφεας κρατερὸς Διομήδης ἐξενάριξεν.
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱε,
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραϊ λυγρῷ,
υἴον δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.
ἔνθ' ὃ γε τοὺς ἐνάριζε, φίλον δ' ἐξαίνυτο θυμόν 155
ἄμφοτέρω, πατέρι δὲ γόον καὶ κήδεα λυγρὰ
λεῖπ', ἐπεὶ οὐ ζῶοντε μάχης ἐκνοστήσαντε
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν दाτέοντο.

ἔνθ' υἱᾶς Πριάμοιο δύω λάβε Δαρδανίδαο
εἰν ἐνὶ δίφρῳ ἑόντας, Ἐχέμμονά τε Χρομίον τε. 160
ὥς δὲ λέων ἐν βουσὶ θορῶν ἐξ αὐχένα ἄσῃ
πόρτιος ἢ βοός, ξύλοχον κάτα βοσκομενάων,
ὥς τοὺς ἀμφοτέρους ἐξ ἵππων Τυδέος υἱός
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·
ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

τὸν δ' ἶδεν Αἰνεΐας ἀλαπάζοντα στίχας ἀνδρῶν,
βῆ δ' ἵμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.
εὔρε Λυκάονος υἴον ἀμύμονά τε κρατερόν τε,
στῇ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ἠΐδα. 170

“ Πάνδαρε, πρὺ τοι τόξον ἰδὲ πτερόεντες οἰστοί
καὶ κλέος· ᾧ οὐ τίς τοι ἐρίζεται ἐνθάδε γ’ ἀνὴρ,
οὐδέ τις ἐν Λυκίῃ σέο γ’ εὐχεται εἶναι ἀμείνων.
ἀλλ’ ἄγε τῷδ’ ἔφες ἀνδρὶ βέλος, Διὶ χεῖρας ἀνασχών,
ὅς τις ὁδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ’ ἔλυσεν·
εἰ μὴ τις θεὸς ἐστί κατεσσάμενος Τρώεσσιν
ἱρῶν μηνίσας· χαλεπὴ δὲ θεοῦ ἐπὶ μῆνις.”

τὸν δ’ αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός·
“ Αἰνεΐα Τρώων βουληφόρε χαλκοχιτώνων, 180
Τυδείδῃ μιν ἔγωγε δαΐφρονι πάντα εἰσκω,
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείῃ,
ἵππους τ’ εἰσορόων· σάφα δ’ οὐκ οἶδ’ εἰ θεὸς ἐστί.
εἰ δ’ ὅ γ’ ἀνὴρ ὃν φημι, δαΐφρων Τυδέος υἱός,
οὐχ ὅ γ’ ἀνευθε θεοῦ τάδε μαίνεται, ἀλλὰ τις ἄγχι 185
ἔστηκ’ ἀθανάτων, νεφέλῃ ἐιλυμένος ὦμος,
ὅς τούτου βέλος ὠκὺ κιχήμενον ἔτραπεν ἄλλῃ.
ἦδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὦμον
δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο,
καὶ μιν ἔγωγ’ ἐφάμην Ἀιδωνῇ προϊάψειν, 190
ἔμπης δ’ οὐκ ἐδάμασσα. θεὸς νύ τίς ἐστί κοτήεις.
ἵπποι δ’ οὐ παρέασι καὶ ἄρματα, τῶν κ’ ἐπιβαίην.
ἀλλὰ που ἐν μεγάροισι Λυκάονος ἔνδεκα δῖφροι
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι
πέπτανται· παρὰ δέ σφιν ἐκάστῳ δίζυγες ἵπποι 195
ἐστᾶσι, κρὶ λευκὸν ἐρεπτόμενοι καὶ ὀλύρας.
ἧ μὲν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων
ἐρχομένῳ ἐπέτελλε δόμοις ἐνὶ ποιητοῖσιν·
ἵπποισιν μ’ ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα

ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας· 200
 ἀλλ' ἐγὼ οὐ πιθόμην — ἦ τ' ἂν πολὺν κέρδιον ἦεν —
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.
 ὥς λίπον, αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα,
 τόξοισιν πίσυνος· τὰ δέ μ' οὐκ ἄρ' ἔμελλον ὀνήσειν.
 ἦδη γὰρ δοιοῖσιν ἀριστήεσσιν ἐφῆκα, 205
 Τυδεΐδῃ τε καὶ Ἀτρεΐδῃ, ἐκ δ' ἀμφοτέροισιν
 ἀτρεκές αἶμ' ἔσσευα βαλῶν, ἥγαιρα δὲ μᾶλλον.
 τῷ ῥα κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα
 ἥματι τῷ ἐλόμην, ὅτε Ἴλιον εἰς ἐρατεινὴν 210
 ἠγεόμην Τρώεσσι φέρων χάριν Ἑκτορι δῖῳ.
 εἰ δέ κε νοστήσω καὶ ἐσόψομαι ὀφθαλμοῖσιν
 πατρίδ' ἐμὴν ἄλοχόν τε καὶ ὑψερεφές μέγα δῶμα,
 αὐτίκ' ἔπειτ' ἀπ' ἐμεῖο κάρη τάμοι ἀλλότριος φῶς,
 εἰ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215
 χερσὶ διακλάσσας· ἀνεμῶλια γάρ μοι ὀπηδεῖ.”
 τὸν δ' αὖτ' Αἰνείας Τρώων ἀγὸς ἀντίον ἦῤα
 “μὴ δ' οὕτως ἀγόρευε· πάρος δ' οὐκ ἔσσεται ἄλλως,
 πρίν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ σὺν ἵπποισιν καὶ ὄχεσφιν
 ἀντιβῖην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220
 ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσαιο, ὅφρα ἴδῃαι
 οἷοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίῳ
 κραιπνὰ μάλ' ἐνθα καὶ ἐνθα διωκέμεν ἠδὲ φέβεσθαι·
 τὼ καὶ νῶι πόλινδε σαώσεται, εἴ περ ἂν αὐτε
 Ζεὺς ἐπὶ Τυδεΐδῃ Διομήδεϊ κῦδος ὀρέξῃ. 225
 ἀλλ' ἄγε νῦν μάστιγα καὶ ἥνιά σιγαλόεντα
 δέξαι, ἐγὼ δ' ἵππων ἐπιβήσόμαι, ὅφρα μάχωμαι·
 ἦε σὺ τόνδε δέδεξο, μελήσουσιν δ' ἐμοὶ ἵπποι.”

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς υἱός
 “Αἰνεΐα, σὺ μὲν αὐτὸς ἔχ' ἥνία καὶ τεῶ ἵππῳ· 230
 μᾶλλον ὑφ' ἡνιόχῳ εἰωθότι καμπύλον ἄρμα
 οἴσετον, εἴ περ ἂν αὖτε φεβώμεθα Τυδέος υἱόν·
 μὴ τὼ μὲν δείσαντε ματήσετον, οὐδ' ἐθέλητον
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,
 νῶϊ δ' ἐπαιξας μεγαθύμου Τυδέος υἱός 235
 αὐτῷ τε κτείνῃ καὶ ἐλάσσει μώνυχας ἵππους.
 ἀλλὰ σὺ γ' αὐτὸς ἔλαυνε τέ' ἄρματα καὶ τεῶ ἵππῳ,
 τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξεί δουρί.”

ὥς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,
 ἐμμεμαῶτ' ἐπὶ Τυδεΐδῃ ἔχον ὠκέας ἵππους. 240
 τοὺς δὲ ἶδε Σθένελος Καπανήιος ἀγλαὸς υἱός,
 αἶψα δὲ Τυδεΐδην ἔπεα πτερόεντα προσηύδα.
 “Τυδεΐδῃ Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 ἄνδρ' ὀρώω κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,
 ἵν' ἀπέλεθρον ἔχοντας. ὁ μὲν τόξων εὖ εἰδώς, 245
 Πάνδαρος, υἱὸς δ' αὖτε Λυκάονος εὖχεται εἶναι·
 Αἰνεΐας δ' υἱὸς μεγαλήτορος Ἀγχίσαο
 εὖχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ' Ἀφροδίτη.
 ἀλλ' ἄγε δὴ χαζώμεθ' ἐφ' ἵππων, μηδέ μοι οὕτως
 θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσης.” 250

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης
 “μή τι φόβονδ' ἀγόρευ', ἐπεὶ οὐδέ σε πεισέμεν οἶω·
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν.
 ὀκνεῖω δ' ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὕτως 255
 ἀντίον εἴμ' αὐτῶν· τρεῖν μ' οὐκ ἔῃ Παλλὰς Ἀθήνη.
 τούτῳ δ' οὐ πάλιν αὖτις ἀποίσετον ὠκέες ἵπποι

ἄμφω ἅφ' ἡμείων, εἴ γ' οὖν ἕτερός γε φύγησιν.
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.
 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260
 ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὠκέας ἵππους
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,
 Αἰνείαιο δ' ἐπαῖξαι μεμνημένος ἵππων,
 ἐκ δ' ἐλάσαι Τρώων μετ' εὐκνήμιδας Ἀχαιοὺς.
 τῆς γάρ τοι γενεῆς, ἧς Τρωί περ εὐρύοπα Ζεὺς 265
 δῶχ' υἱὸς ποινὴν Γανυμήδεος, οὐνεκ' ἄριστοι
 ἵππων ὅσσοι ἔασιν ὑπ' ἧῶ τ' ἡέλιόν τέ,
 τῆς γενεῆς ἔκλειψεν ἄναξ ἀνδρῶν Ἀγχίσης,
 λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους.
 τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη· 270
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνῃ,
 τῷ δὲ δὺ' Αἰνείᾳ δῶκεν, μήστωρι φόβοιο.
 εἰ τούτῳ κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν."

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 τῷ δὲ τάχ' ἐγγύθεν ἦλθον, ἐλαύνοντ' ὠκέας ἵππους. 275
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός
 "καρτερόθυμε, δαῖφρον, ἀγανοῦ Τυδέος υἱέ,
 ἦ μάλα σ' οὐ βέλος ὠκὺ δαμάσσατο, πικρὸς διστός.
 νῦν αὖτ' ἐγχείῃ πειρήσομαι, αἶ κε τύχωμι."
 ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος 280
 καὶ βάλε Τυδεΐδαο κατ' ἀσπίδα· τῆς δὲ διαπρὸ
 αἰχμὴ χαλκείῃ πταμένη θώρηκι πελάσθη.
 τῷ δ' ἐπὶ μακρὸν ἄνυσε Λυκάονος ἀγλαὸς υἱός
 "βέβληται κενεῶνα διαμπερές, οὐδέ σ' οἶω 284
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας."
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης

“ἤμβροτες, οὐδ’ ἔτυχες· ἀτὰρ οὐ μὲν σφῶί γ’ οἶω
πρίν γ’ ἀποπαύσεσθαι, πρίν γ’ ἢ ἕτερόν γε πεσόντα
αἵματος ἄσαι Ἄρηα ταλαύρινον πολεμιστήν.”

ὥς φάμενος προέηκε· βέλος δ’ ἵθυνεν Ἀθήνη 290
ῥίνα παρ’ ὀφθαλμόν, λευκοὺς δ’ ἐπέρησεν ὀδόντας.
τοῦ δ’ ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,
αἰχμὴ δ’ ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.
ἥριπε δ’ ἐξ ὀχέων, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ
αἰόλα παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι 295
ὠκύποδες· τοῦ δ’ αὖθι λύθη ψυχὴ τε μένος τε.

Αἰνείας δ’ ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,
δείσας μὴ πῶς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.
ἀμφὶ δ’ ἄρ’ αὐτῷ βαῖνε λέων ὥς ἀλκὴ πεποιστός, 299
πρόσθε δέ οἱ δόρυ τ’ ἔσχε καὶ ἀσπίδα πάντοσ’ εἴσῃν,
τὸν κτάμεναι μεμαῶς ὅς τις τοῦ γ’ ἀντίος ἔλθοι,
σμερδαλέα ἰάχων· ὁ δὲ χερμάδιον λάβε χειρὶ
Τυδεΐδης, μέγα ἔργον, ὃ οὐ δύο γ’ ἄνδρε φέροιεν,
οἷοι νῦν βροτοὶ εἰς· ὁ δέ μιν ῥέα πάλλε καὶ οἶος.
τῷ βάλεν Αἰνείας κατ’ ἰσχίον, ἔνθα τε μηρός 305
ἰσχύϊ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν·
θλάσσε δέ οἱ κοτύλην, πρὸς δ’ ἄμφω ῥῆξε τένοντε·
ὥσε δ’ ἀπὸ ῥινὸν τρηχὺς λίθος· αὐτὰρ ὃ γ’ ἥρως
ἔστη γυνὺς ἐριπών, καὶ ἐρείσατο χειρὶ παχείῃ
γαίης· ἀμφὶ δὲ ὅσσε κελαινὴ νύξ ἐκάλυψεν. 310
καὶ νύ κεν ἔνθ’ ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,
εἰ μὴ ἄρ’ ὅξυν νόησε Διὸς θυγάτηρ Ἀφροδίτη,
μήτηρ, ἣ μιν ὑπ’ Ἀγχίση τέκε βουκολέοντι·
ἀμφὶ δ’ ἐὼν φίλον υἱὸν ἐχέυατο πήχεε λευκῷ,
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ’ ἐκάλυψεν, 315

ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπώλων
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

ἡ μὲν ἐὼν φίλον υἷὸν ὑπεξέφερεν πολέμοιο·
οὐδ' υἷος Καπανῆος ἐλήθετο συνθεσιάων
τάων ἅς ἐπέτελλε βοῆν ἀγαθὸς Διομήδης, 320
ἀλλ' ὃ γε τοὺς μὲν εἰὺς ἠρύκακε μώνυχας ἵππους
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,
Αἰνείαιο δ' ἐπαΐξας καλλίτριχας ἵππους
ἐξέλασε Τρώων μετ' ἐκνήμιδας Ἀχαιοὺς,
δῶκε δὲ Δηϊπύλῳ ἐτάρῳ φίλῳ, ὃν περὶ πάσης 325
τίεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἦδη,
νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν. αὐτὰρ ὃ γ' ἦρως
ὦν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,
αἶψα δὲ Τυδείδην μέθεπε κρατερώνυχας ἵππους
ἐμμεμαῶς. ὃ δὲ Κύπριν ἐπώχετο νηλεί χαλκῷ, 330
γιγνώσκων ὃ τ' ἀναλκίς ἔην θεός, οὐδὲ θεάων
τάων αἶ τ' ἀνδρῶν πόλεμον κάτα κοιρανέουσιν,
οὔτ' ἄρ' Ἀθηναίῃ οὔτε πτολίπορθος Ἐννύ.
ἀλλ' ὅτε δὴ ῥ' ἐκίχανε πολὺν καθ' ὅμιλον ὀπάζων,
ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός 335
ἄκρην οὔτασε χεῖρα μετάλμενος ὀξεί δουρί
ἀβληχρήν· εἶθαρ δὲ δόρυ χροὸς ἀντετόρησεν
ἄμβροσίῳ διὰ πέπλου, ὃν οἱ χάριτες κάμον αὐταί,
πρυμνὸν ὑπερ θέναιος. ῥέε δ' ἄμβροτον αἶμα θεοῖο,
ἰχώρ, οἷός πέρ τε ῥέει μακάρεσσι θεοῖσιν. 340
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον·
τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.
ἡ δὲ μέγα ἰάχουσα ἀπὸ ἔο κάββαλεν υἷόν.
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανέῃ νεφέλῃ, μή τις Δαναῶν ταχυπώλων 345
 χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλαιο·
 τῇ δ' ἐπὶ μακρὸν ἄνσε βοὴν ἀγαθὸς Διομήδης·
 “εἶκε, Διὸς θύγατερ, πολέμου καὶ δηιοτῆτος.
 ἦ οὐχ ἄλις ὅττι γυναιῖκας ἀνάλκιδας ἡπεροπεύεις;
 εἰ δὲ σύ γ' ἐς πόλεμον πωλήσεται, ἦ τέ σ' οἶω 350
 ῥιγῇσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθῃαι.”

ὥς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσето, τείρετο δ' αἰνῶς.
 τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδῆνεμος ἔξαγ' ὁμίλου
 ἀχθομένην ὀδύνησι· μελαίνετο δὲ χροῖα καλόν.
 εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θούρον Ἄρηα 355
 ἤμενον· ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέ' ἵππῳ.
 ἡ δὲ γυνὴ ἔριποῦσα κασιγνήτοιο φίλοιο
 πολλὰ λισσομένη χρυσάμπυκας ἤτεεν ἵππους,
 “φίλε κασίγνητε, κόμισαί τέ με δός τέ μοι ἵππους,
 ὄφρ' ἐς Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν. 360
 λίην ἀχθομαι ἔλκος, ὃ με βροτὸς οὐτασεν ἀνὴρ
 Τυδεΐδης, ὃς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο.”

ὥς φάτο, τῇ δ' ἄρ' Ἄρης δῶκε χρυσάμπυκας ἵππους.
 ἡ δ' ἐς δίφρον ἔβαινε ἀκηχεμένη φίλον ἦτορ.
 παρ δέ οἱ Ἴρις ἔβαινε καὶ ἡνία λάζετο χερσίν, 365
 μᾶστιξεν δ' ἐλάαν· τῷ δ' οὐκ ἄκοντε πετέσθην.
 αἶψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.
 ἔνθ' ἵππους ἔστησε ποδῆνεμος ὠκέα Ἴρις
 λύσας' ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ·
 ἡ δ' ἐν γούνασι πίπτε Διώνης δι' Ἀφροδίτῃ, 370
 μητρὸς ἐῆς· ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,
 χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.
 “τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιῶνων
 μαψιδίως, ὥς εἴ τι κακὸν ῥέζουσιν ἐνωπῇ;”

τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτῃ 375
 “οὐτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,
 οὐνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφερον πολέμοιο
 Αἰνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνῇ,
 ἀλλ' ἤδη Δαναοὶ γε καὶ ἀθανάτοισι μάχονται.” 380

τὴν δ' ἡμείβετ' ἔπειτα Διώνῃ διὰ θεάων
 “τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·
 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ' ἔχοντες
 ἐξ ἀνδρῶν, χαλέπ' ἄλγ' ἐπ' ἀλλήλοισι τιθέντες.
 τλῇ μὲν Ἄρης, ὅτε μιν Ὀτος κρατερὸς τ' Ἐφιάλτης,
 παῖδες Ἀλωῆος, δῆσαν κρατερῶ ἐνὶ δεσμῶ· 386
 χαλκῆῳ δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.
 καὶ νύ κεν ἔνθ' ἀπόλοιτο Ἄρης ἄτος πολέμοιο,
 εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια
 Ἑρμέα ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἄρηα 390
 ἤδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.
 τλῇ δ' Ἥρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος
 δεξιτερὸν κατὰ μαζὸν οἰστῶ τριγλώχινι
 βεβλήκει· τότε καὶ μιν ἀνήκεστον λάβεν ἄλγος.
 τλῇ δ' Αἴδης ἐν τοῖσι πελώριος ὦκὺν οἰστόν, 395
 εὖτέ μιν ωὐτὸς ἀνῆρ, υἱὸς Διὸς αἰγιόχοιο,
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὀδύνῃσιν ἔδωκεν.
 αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὀλυμπον
 κῆρ ἀχέων, ὀδύνῃσι πεπαρμένος· αὐτὰρ οἰστός
 ὦμῳ ἐνὶ στιβαρῶ ἠλήλατο, κῆδε δὲ θυμόν. 400
 τῷ δ' ἐπὶ Παιήων ὀδυνήφατα φάρμακα πάσσω
 ἠκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 σχέτλιος, ὀβριμοεργός, ὃς οὐκ ὄθετ' αἷσυλα ρέζων,

ὃς τόξοισιν ἔκηδε θεούς, οἳ Ὀλυμπον ἔχουσιν.
 σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη. 405
 νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,
 ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχεται,
 οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν
 ἐλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηιοτῆτος.
 τῷ νῦν Τυδεΐδης, εἰ καὶ μάλα καρτερός ἐστιν, 410
 φραζέσθω μὴ τίς οἱ ἀμείνων σείῃ μάχεται,
 μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη
 ἐξ ὕπνου γοόωσα φίλους οἰκῆας ἐγείρη,
 κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,
 ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο." 415

ἦ ῥα, καὶ ἀμφοτέρησιν ἀπ' ἰχῶ χειρὸς ὁμόργνυ·
 ἄλθετο χεῖρ, ὀδύναι δὲ κατηπιόωντο βαρεῖαι.
 αἱ δ' αὐτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἥρῃ
 κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.
 τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη. 420
 "Ζεῦ πάτερ, ἦ ῥα τί μοι κεχολώσεται ὃ ττί κεν εἴπω;
 ἦ μάλα δὴ τινα Κύπρις Ἀχαιιάδων ἀνιείσα
 Τρωσὶν ἅμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,
 τῶν τινα καρρέζουσα Ἀχαιιάδων εὐπέπλων
 πρὸς χρυσέῃ περόνῃ καταμύξατο χεῖρα ἀραιήν." 425

ὥς φάτο, μείδῃσεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
 καὶ ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην
 "οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήνια ἔργα,
 ἀλλὰ σύ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο·
 ταῦτα δ' Ἄρῃι θεῶ καὶ Ἀθήνῃ πάντα μελήσει." 430

ὥς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 Αἰνεΐα δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

γιγνώσκων ὃ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.
 ἀλλ' ὃ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἴετο δ' αἰεὶ
 Αἰνεΐαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι. 435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,
 τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.
 ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,
 δεινὰ δ' ὁμοκλήσας προσέφη ἐκάεργος Ἀπόλλων
 “φράζεο, Τυδεΐδη, καὶ χάζεο, μηδὲ θεοῖσιν 440
 ἴσ' ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὁμοῖον
 ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων.”

ὥς φάτο, Τυδεΐδης δ' ἀνεχάζετο τυτθὸν ὀπίσσω,
 μῆνιν ἀλευάμενος ἐκατηβόλου Ἀπόλλωνος.
 Αἰνεΐαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων 445
 Περγάμῳ εἰν ἱερῇ, ὅθι οἱ νηὸς γ' ἐτέτυκτο.
 ἦ τοι τὸν Λητώ τε καὶ Ἄρτεμις ἰοχέαιρα
 ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·
 αὐτὰρ ὁ εἰδῶλον τεῦξ' ἀργυρότοξος Ἀπόλλων
 αὐτῷ τ' Αἰνεΐα ἵκελον καὶ τεύχεσι τοῖον, 450
 ἀμφὶ δ' ἄρ' εἰδῶλῳ Τρῶες καὶ δῖοι Ἀχαιοί
 δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισῆιά τε πτερόεντα.

δὴ τότε θοῦρον Ἄρῃα προσηύδα Φοῖβος Ἀπόλλων
 “Ἄρες, Ἄρες βροτολοιγέ, μαιφόνε, τειχεσιπλήτα,
 οὐκ ἂν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθών, 455
 Τυδεΐδην, ὅς νῦν γε καὶ ἂν Διὶ πατρὶ μάχοιτο;
 Κύπριδα μὲν πρῶτον σχεδὺν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ὥς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ, 460
 Τρῶας δὲ στίχας οὖλος Ἄρης ὤτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι βοῶ ἡγήτορι Θρηκῶν.
 νιάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν
 “ὦ νιεῖς Πριάμοιο διοτρεφέος βασιλῆος,
 ἐς τί ἐτι κτείνεσθαι ἐάσετε λαὸν Ἀχαιοῖς ; 465
 ἦ εἰς ὃ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται ;
 κεῖται ἀνὴρ, ὃν τ’ ἴσον ἐτίομεν Ἑκτορι δίω,
 Αἰνεΐας υἱὸς μεγαλήτορος Ἀγχίσαο.
 ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἐταῖρον.”
 ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου. 470
 ἔνθ’ αὖ Σαρπηδὼν μάλα νεΐκεσεν Ἑκτορα δῖον.
 “Ἑκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ’ ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσιν.
 τῶν νῦν οὐ τιν’ ἐγὼ ιδέειν δύναμ’ οὐδὲ νοῆσαι, 475
 ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ’ αὖ μαχόμεσθ’, οἳ πέρ τ’ ἐπίκουροι ἔνειμεν.
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἴκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἔπι δινήεντι·
 ἔνθ’ ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν, 480
 καδ δὲ κτήματα πολλά, τά τ’ ἔλδεται ὅς κ’ ἐπιδευής·
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω, καὶ μέμον’ αὐτός
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὐ τί μοι ἐνθάδε τοῖον
 οἶόν κ’ ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν.
 τύνη δ’ ἔστηκας, ἀτὰρ οὐδ’ ἄλλοισι κελεύεις 485
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν.
 μή πως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἳ δὲ τάχ’ ἐκπέρσουσ’ εὖ ναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ, 490

ἄρχους λισσομένῳ τηλεκλειτῶν ἐπικούρων
νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπὴν."

ὥς φάτο Σαρπηδῶν, δάκε δὲ φρένας Ἴκτορι μῦθος.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
πάλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη, 495
ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνὴν.
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.
ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἁλῶας
ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ 500
κρίνη ἐπειλομένων ἀνέμων καρπὸν τε καὶ ἄχνας·
αἱ δ' ὑπολευκαίνονται ἀχυρμιαί· ὥς τὸτ' Ἀχαιοί
λευκοὶ ὑπερθε γέγοντο κονισάλῳ, ὃν ῥα δι' αὐτῶν
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ἵππων,
ἅψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἥνιοχῆες. 505
οἱ δὲ μένος χειρῶν ἰθὺς φέρον. ἀμφὶ δὲ νύκτα
θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμάς
Φοίβου Ἀπόλλωνος χρυσαόρου, ὃς μιν ἀνώγει
Τρῳσὶν θυμὸν ἐγείραι, ἐπεὶ ἶδε Παλλὰδ' Ἀθήνην 510
οἰχομένην· ἥ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγῶν.
αὐτὸς δ' Αἰνείαν μάλα πίνος ἐξ ἀδύτοιο
ἦκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.
Αἰνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,
ὥς εἶδον ζῶν τε καὶ ἀρτεμέα προσιόντα 515
καὶ μένος ἐσθλὸν ἔχοντα. μετάλλησάν γε μὲν οὐ τι·
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν
Ἄρης τε βροτολοιγὸς ἔρις τ' ἄμοτον μεμαυῖα.
τοὺς δ' Αἴαντε δύω καὶ Ὀδυσσεὺς καὶ Διομήδης

ὠτρυνον Δαναοὺς πολεμιζέμεν· οἳ δὲ καὶ αὐτοὶ 520
 οὔτε βίας Τρώων ὑπεδείδισαν οὔτε ἰωκάς,
 ἀλλ' ἔμενον νεφέλῃσιν ἑοικότες, ἄς τε Κρονίων
 νηνεμῖς ἔστησεν ἐπ' ἀκροπόλοισιν ὄρεσσιν
 ἀτρέμας, ὅφρ' εὖδῃσι μένος Βορέας καὶ ἄλλων 525
 ζαχρηῶν ἀνέμων, οἳ τε νέφεα σκιάοντα
 πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες.
 ὥς Δαναοὶ Τρῶας μένον ἔμπεδόν οὐδ' ἐφέβοντο.
 Ἄτρεΐδης δ' ἂν' ὁμίλον ἐφοίτα πολλὰ κελεύων.
 “ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἔλεσθε,
 ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας. 530
 αἰδομένων ἀνδρῶν πλέονες σόοι ἢ ἐπέφανται·
 φευγόντων δ' οὐτ' ἄρ κλέος ὄρνυται οὔτε τις ἀλκή.”

ἦ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,
 Αἰνεΐω ἔταρον μεγαθύμου, Δηικόωντα
 Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν 535
 τῖον, ἐπεὶ θεὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.
 τὸν ῥα κατ' ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων·
 ἦ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἷσατο χαλκός,
 νειαίρη δ' ἐν γαστρὶ διὰ ζωστήρος ἔλασσεν.
 δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. 540

ἔνθ' αὖτ' Αἰνεΐας Δαναῶν ἔλεν ἄνδρας ἀρίστους,
 υἱὲ Διοκλῆος Κρήθωνά τε Ὀρσίλοχόν τε,
 τῶν ῥα πατὴρ μὲν ἔναιεν ἐνκτιμένη ἐνὶ Φηρῇ
 ἀφνειὸς βιότοιο, γένος δ' ἦν ἐκ ποταμοῦ
 Ἀλφειοῦ, ὃς τ' εὐρὺν ῥέει Πυλίων διὰ γαίης, 545
 ὃς τέκετ' Ὀρσίλοχον πολέεσσ' ἄνδρεσσιν ἄνακτα·
 Ὀρσίλοχος δ' ἄρ' ἔτικτε Διοκλῆα μεγάλθυμον,
 ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,

Κρήθων Ὀρσίλοχός τε, μάχης εὖ εἰδότε πάσης.
 τὼ μὲν ἄρ' ἠβήσαντε μελαινάων ἐπὶ νηῶν 550
 Ἴλιον εἰς εὐπωλον ἄμ' Ἀργείοισιν ἐπέσθην,
 τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ
 ἄρνυμένω· τὼ δ' αὖθι τέλος θανάτοιο κάλυψεν.
 οἷω τῷ γελέοντε δύω ὄρεος κορυφῇσιν
 ἐτραφέτην ὑπὸ μητρὶ βαθείης τάρφεσιν ὕλης· 555
 τὼ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα
 σταθμοὺς ἀνθρώπων κεραΐζετον, ὅφρα καὶ αὐτῷ
 ἀνδρῶν ἐν παλάμῃσι κατέκταθεν ὀξεί χαλκῷ·
 τοίῳ τὼ χεῖρεσσιν ὑπ' Αἰνείαιο δαμέντε
 καππεσέτην, ἐλάτησιν ἐοικότες ὑψηλῇσιν. 560

τὼ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 σείων ἐγχείην· τοῦ δ' ὤτρυνεν μένος Ἄρης,
 τὰ φρονέων, ἵνα χερσὶν ὑπ' Αἰνείαιο δαμείη.
 τὸν δ' ἶδεν Ἀντίλοχος μεγαθύμου Νέστορος υἱός, 565
 βῆ δὲ διὰ προμάχων, περὶ γὰρ δῖε ποιμένι λαῶν,
 μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.
 τὼ μὲν δὴ χεῖράς τε καὶ ἔγχεα ὀξυόεντα
 ἀντίον ἀλλήλων ἐχέτην μεμαῶτε μάχεσθαι·
 Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570
 Αἰνείας δ' οὐ μείνε, θεός περ ἐὼν πολεμιστής,
 ὥς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.
 οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,
 τὼ μὲν ἄρα δειλῷ βαλέτην ἐν χερσὶν ἐταίρων,
 αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην. 575
 ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἄρηι,
 ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστᾶν.

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος
 ἔσταότ' ἔγχεϊ νύξε, κατὰ κληῖδα τυχήσας·
 Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα, 580
 ἔσθλὸν Ἀτυμνιάδην — ὁ δ' ὑπέστρεφε μώνυχας ἵπ-
 πους —

χερμαδίῳ ἀγκῶνα τυχῶν μέσον· ἐκ δ' ἄρα χειρῶν
 ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίῃσιν.
 Ἀντίλοχος δ' ἄρ' ἐπαῖξας ξίφει ἤλασε κόρσῃν·
 αὐτὰρ ὃ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου 585
 κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους.
 δηθὰ μάλ' ἑστήκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης —
 ὄφρ' ἵππῳ πλήξαντε χαμαὶ βᾶλον ἐν κονίῃσιν,
 τοὺς ἵμας Ἀντίλοχος, μετὰ δὲ στρατὸν ἤλας Ἀχαιῶν.
 τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὦρτο δ' ἐπ'
 αὐτούς 590

κεκληγώς· ἅμα δὲ Τρώων εἶποντο φάλαγγες
 καρτεραί· ἦρχε δ' ἄρα σφιν Ἄρης καὶ πότνι' Ἐννῶ,
 ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δημοτῆτος·
 Ἄρης δ' ἐν παλάμῃσι πελώριον ἔγχος ἐνώμα,
 φοῖτα δ' ἄλλοτε μὲν πρόσθ' Ἔκτορος ἄλλοτ' ὀπισθεν.
 τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης. 596
 ὥς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἰὼν πολέος πεδίοιο,
 στήῃ ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,
 ἀφρῷ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω,
 ὥς τότε Τυδεΐδης ἀνεχάζετο, εἶπέ τε λαῷ 600
 “ὦ φίλοι, οἷον δὴ θαυμάζομεν Ἔκτορα δῖον
 αἰχμητὴν τ' ἔμεναι καὶ θαρσαλέον πολεμιστὴν.
 τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὅς λαιγὸν ἀμύνει·
 καὶ νῦν οἱ πάρα κείνος Ἄρης βροτῷ ἀνδρὶ ἐοικώς.

ἀλλὰ πρὸς Τρῶας τετραμμένοι αἰὲν ὀπίσσω 605
εἵκετε, μῆδὲ θεοῖς μενεαινέμεν ἱφί μάχεσθαι.”

ὥς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἤλυθον αὐτῶν.
ἔνθ' Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης
εἶν ἐνὶ δίφρῳ ἑόντε, Μενέσθην Ἀγχιάλόν τε.
τῷ δὲ πεσόντ' ἐλέησε μέγας Τελαμώνιος Αἴας, 610
στῇ δὲ μάλ' ἐγγὺς ἰὼν, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἀμφιον Σελάγου υἱόν, ὃς ῥ' ἐνὶ Παισῶ
ναῖε πολυκτῆμων πολυλήιος· ἀλλὰ ἐμοῖρα
ἦγ' ἐπικουρήσοντα μετὰ Πριάμόν τε καὶ υἱας.
τόν ῥα κατὰ ζωστήρα βάλεν Τελαμώνιος Αἴας, 615
νειαίρη δ' ἐν γαστρὶ πάγῃ δολιχόσκιον ἔγχος,
δούπησεν δὲ πεσών. ὁ δ' ἐπέδραμε φαίδιμος Αἴας
τεύχεα συλήσων· Τρῶες δ' ἐπὶ δούρατ' ἔχεναν
ὀξέα παμφανόωντα· σάκος δ' ἀνεδέξατο πολλά.
αὐτὰρ ὁ λαῖξ προσβάς ἐκ νεκροῦ χάλκεον ἔγχος 620
ἐσπάσατ'· οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλά
ῶμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
δεῖσε δ' ὃ γ' ἀμφίβασιν κρατερὴν Τρώων ἀγερῶχων,
οἳ πολλοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε' ἔχοντες,
οἳ ἔμεγαν περ ἑόντα καὶ ἰφθιμον καὶ ἀγανόν 625
ῶσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμήχθη.

ὥς οἱ μὲν πονέοντο κατὰ κρατερὴν ὕσμίνην·
Τληπόλεμον δ' Ἡρακλείδην ἡὺν τε μέγαν τε
ῶρσεν ἐπ' ἀντιθέῳ Σαρπηδόνι μοῖρα κραταιή.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 630
υἱὸς θ' υἱωνός τε Διὸς νεφεληγερέταο,
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν.
“Σαρπηῆδον Λυκίων βουληφόρε, τίς τοι ἀνάγκη

πτώσσειν ἐνθάδ' ἐόντι μάχης ἀδαήμονι φωτί ;
 ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο 635
 εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν
 οἳ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.

ἄλλοιόν τινά φασι βίην Ἑρακληίην
 εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,
 ὃς ποτε δεῦρ' ἐλθὼν ἔνεχ' ἵππων Λαομέδοντος 640
 ἐξ οἷης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν
 Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς.

σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.
 οὐδέ τί σε Τρώεσσιν οἴομαι ἄλκαρ ἔσεσθαι
 ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι, 645
 ἀλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν."

τὸν δ' αὖ Σαρπηδὼν Λυκίων ἀγὸς ἀντίον ἠΐδα
 "Τληπόλεμ', ἧ τοι κείνος ἀπώλεσεν Ἴλιον ἱρήν
 ἀνέρος ἀφραδίῃσιν, ἀγανοῦ Λαομέδοντος,
 ὃς ρά μιν εὖ ἔρξαντα κακῶ ἠνίπαπε μύθῳ, 650
 οὐδ' ἀπέδωχ' ἵππους, ὧν εἵνεκα τηλόθεν ἦλθεν.
 σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν
 ἐξ ἐμέθεν τεύξεσθαι, ἐμῶ δ' ὑπὸ δουρὶ δαμέντι
 εὖχος ἐμοὶ δώσειν, ψυχὴν δ' Ἄϊδι κλυτοπόλῳ." 654

ὣς φάτο Σαρπηδὼν, ὃ δ' ἀνέσχετο μείλινον ἔγχος
 Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρὰ
 ἐκ χειρῶν ἦιξαν. ὃ μὲν βάλεν αὐχένα μέσσον
 Σαρπηδὼν, αἰχμὴ δὲ διαμπερὲς ἦλθ' ἀλεγεινή.
 τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν.
 Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχρ' ἑὶ μακρῶ 660
 βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,
 ὅστέω ἐγχριμφθεῖσα· πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἐταῖροι
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρόν
 ἐλκόμενον· τὸ μὲν οὐ τις ἐπεφράσατ' οὐδ' ἐνόησεν,
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὄφρ' ἐπιβαίη, 666
 σπενδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.
 Τληπόλεμον δ' ἐτέρωθεν ἐυκνήμιδες Ἀχαιοί
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὀδυσσεύς
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἦτορ. 670
 μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ἧ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,
 ἧ ὃ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.
 οὐδ' ἄρ' Ὀδυσσῆϊ μεγαλήτορι μόρσιμον ἦεν
 ἴφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξεί χαλκῷ· 675
 τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.
 εἴθ' ὃ γε Κοίρανον εἶλέν Ἀλάστορά τε Χρομίον τε
 Ἄλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.
 καὶ νῦν κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὀδυσσεύς,
 εἰ μὴ ἄρ' ὅξυν νόησε μέγας κορυθαίολος Ἑκτωρ. 680
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἶθοπι χαλκῷ,
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι
 Σαρπηδὼν Διὸς υἱός, ἔπος δ' ὀλοφυνδὸν ἔειπεν.
 “ Πριαμίδη, μὴ δὴ με ἔλωρ Δαναοῖσιν ἐάσης
 κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν 685
 ἐν πόλει ὑμετέρῃ, ἐπεὶ οὐκ ἄρα μέλλον ἔγωγε
 νοστήσας οἰκόνδε φίλῃν, ἐς πατρίδα γαίαν
 εὐφρανέειν ἄλοχόν τε φίλῃν καὶ νήπιον υἱόν.”
 ὥς φάτο· τὸν δ' οὐ τι προσέφη κορυθαίολος Ἑκτωρ,
 ἀλλὰ παρήϊξεν, λεληημένος ὄφρα τάχιστα 690
 ὤσαιτ' Ἀργεῖους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι
 εἶσαν ὑπ' αἰγίοχοιο Διὸς περικαλλεί φηγῶ·
 ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥσε θύραζε
 ἴφθιμος Πελάγων, ὃς οἱ φίλος ἦεν ἑταῖρος. 695
 τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς.
 αὐτὶς δ' ἀμπνύνθη, περὶ δὲ πνοιῇ Βορέαο
 ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

Ἄργεῖοι δ' ὑπ' Ἄρῃ καὶ Ἑκτορι χαλκοκορυστῇ
 οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700
 οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὀπίσσω
 χάζονθ', ὥς ἐπύθοντο μετὰ Τρώεσσιν Ἄρῃα.

ἐνθα τίνα ἱρῶτον, τίνα δ' ὕσατον ἐξενάριξαν
 Ἑκτωρ τε Πριάμοιο πάις καὶ χάλκεος Ἄρης;
 ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον Ὀρέστην, 705
 Τρῆχόν τ' αἰχμητὴν Αἰτώλιον, Οἰνόμαόν τε,
 Οἰνοπίδην θ' Ἑλενον, καὶ Ὀρέσβιον αἰολομίτρην,
 ὃς ῥ' ἐν Ἱλῇ ναίεσκε μέγα πλούτοιο μεμηλώς,
 λίμνῃ κεκλιμένος Κηφισίδι· παρ δέ οἱ ἄλλοι
 ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες. 710

τοὺς δ' ὥς οὖν ἐνόησε θεὰ λευκώλενος Ἥρῃ
 Ἀργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,
 αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
 “ὦ πόποι, αἰγίοχοιο Διὸς τέκος, ἀτρυτώνη,
 ἦ ῥ' ἄλιον τὸν μῦθον ὑπέστημεν Μενελάω, 715
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,
 εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον Ἄρῃα.
 ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.
 ἦ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720

Ἦρη πρέσβα θεά, θυγάτηρ μέγαλοιο Κρόνοιο·
 Ἦβη δ' ἄμφ' ὀχέεσσι θοῶς βάλε καμπύλα κύκλα,
 χάλκεα ὀκτάκνημα, σιδηρέῳ ἄξονι ἄμφις.
 τῶν ἧ τοι χρυσή ἵτυς ἄφθιτος, αὐτὰρ ὕπερθεν
 χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725
 πλημναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν.
 δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἱμάσιν
 ἐντέταται, δοιαὶ δὲ περίδρομοι ἄντυγές εἰσιν.
 τοῦ δ' ἐξ ἀργύρεος ῥυμὸς πέλεν· αὐτὰρ ἐπ' ἄκρω
 δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730
 κάλ' ἔβαλε, χρύσει'. ὑπὸ δὲ ζυγὸν ἤγαγεν Ἦρη
 ἵππους ὠκύποδας, μεμαυῖ' ἔριδος καὶ αὐτῆς.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 πέπλον μὲν κατέχευεν ἑανὸν πατρὸς ἐπ' οὔδει,
 ποικίλον, ὃν ῥ' αὐτὴ ποιήσατο καὶ κάμε χερσίν· 735
 ἡ δὲ χιτῶν' ἐνδύσα Διὸς νεφεληγερέταο
 τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.
 ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν
 δεινὴν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται,
 ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰώκη, 740
 ἐν δέ τε Γοργεῖη κεφαλὴ δεινοῖο πελώρου,
 δεινὴ τε σμερδνὴ τε, Διὸς τέρας αἰγιόχοιο.
 κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον
 χρυσεῖην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.
 ἐς δ' ὄχρα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745
 βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.
 Ἦρη δὲ μᾶστιγι θοῶς ἐπεμαίετ' ἄρ' ἵππους·
 αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἅς ἔχον ὦραι,

τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὐλύμπός τε, 750
 ἡμὲν ἀνακλῖναι πυκινὸν νέφος ἥδ' ἐπιθεῖναι.
 τῇ ῥά δι' αὐτάων κεντρηνεκέας ἔχον ἵππους.
 εὖρον δὲ Κρονίωνα θεῶν ἄτερ ἡμενον ἄλλων
 ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμποιο.
 ἐνθ' ἵππους στήσασα θεὰ λευκώλενος Ἥρη 755
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν
 “Ζεῦ πάτερ, οὐ νεμεσίξῃ Ἄρει τάδε καρτερὰ ἔργα,
 ὅσσάτιόν τε καὶ οἶον ἀπώλεσε λαὸν Ἀχαιῶν
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος; οἳ δὲ ἔκηλοι
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος Ἀπόλλων 760
 ἄφρονα τοῦτον ἀνέντες, ὃς οὐ τινα οἶδε θέμιστα.
 Ζεῦ πάτερ, ἥ ῥά τί μοι κεχολώσεται, αἶ κεν Ἄρῃ
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίδωμαι;”

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς 765
 “ἄγρει μάν οἳ ἔπορσον Ἀθηναίην ἀγελείην,
 ἥ ἔ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν.”

ὥς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρῃ,
 μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἄκουτε πετέσθην
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.
 ὅσσον δ' ἡεροιδὲς ἀνὴρ ἶδεν ὀφθαλμοῖσιν 770
 ἡμενος ἐν σκοπιῇ, λεύσσω· ἐπὶ οἶνοπα πόντον,
 τόσσον ἔπι θρώσκουσι θεῶν ὑψηχέες ἵπποι.
 ἀλλ' ὅτε δὴ Τροίην ἱξον ποταμῷ τε ῥέοντε,
 ἦχι ροὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος,
 ἐνθ' ἵππους ἔστησε θεὰ λευκώλενος Ἥρη 775
 λύσας' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχευεν·
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.
 αἱ δὲ βάτην, τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι,

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.
 ἀλλ' ὅτε δὴ ῥ' ἵκανον ὅθι πλείστοι καὶ ἄριστοι 780
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο
 εἰλόμενοι, λείουσιν ἐοικότες ὠμοφάγοισιν
 ἣ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,
 ἔνθα στᾶσ' ἦυσε θεὰ λευκώλενος Ἥρη,
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ, 785
 ὃς τόσον αὐδῆσασχ' ὅσον ἄλλοι πεντήκοντα.
 “αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.
 ὄφρα μὲν ἐς πόλεμον πωλέσκετο δῖος Ἀχιλλεύς,
 οὐδέ ποτε Τρῶες πρὸ πυλάων Δαρδανιάων
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὄβριμον ἔγχος· 790
 νῦν δὲ ἐκάς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”

ὥς εἰποῦσ' ὥτρυνε μένος καὶ θυμὸν ἐκάστου.
 Τυδεΐδῃ δ' ἐπόρουσε θεὰ γλαυκῶπις Ἀθήνη.
 εὔρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὄχεσφιν
 ἔλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἰῶ. 795
 ἰδρῶς γάρ μιν ἔτειρεν ὑπὸ πλατέος τελαμῶνος
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,
 ἂν δ' ἴσχων τελαμῶνα κελαινεφὲς αἶμ' ἀπομόργνυ.
 ἱππείου δὲ θεὰ ζυγοῦ ἤψατο, φώνησέν τε
 “ἦ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς. 800
 Τυδεύς τοι μικρὸς μὲν ἦν δέμας, ἀλλὰ μαχητῆς.
 καί ῥ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἤλυθε νόσφιν Ἀχαιῶν
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμεῖωνας·
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον· 805
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὥς τὸ πάρος περ,
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα

[ῥηιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].
 σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἴσταμαι ἠδὲ φυλάσσω,
 καὶ σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι· 810
 ἀλλὰ σευ ἦ κάματος πολυᾶϊξ γυνῖα δέδυκεν,
 ἦ νύ σέ που δέος ἴσχει ἀκήριον. οὐ σύ γ' ἔπειτα
 Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεΐδαο.”

τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομήδης
 “γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο· 815
 τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.
 οὔτε τί με δέος ἴσχει ἀκήριον οὔτε τις ὄκνος,
 ἀλλ' ἔτι σέων μέμνημαι ἐφετμένων, ἅς ἐπέτειλας.
 οὐ μ' εἷας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820
 ἔλθῃσ' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ.
 τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἠδὲ καὶ ἄλλους
 Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας·
 γιγνώσκω γὰρ Ἄρῃα μάχην ἀνὰ κοιρανέοντα.”

τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη 825
 “Τυδεΐδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,
 μήτε σύ γ' Ἄρῃα τό γε δείδιθι μήτε τιν' ἄλλον
 ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθός εἰμι.
 ἀλλ' ἄγ' ἐπ' Ἄρῃι πρώτῳ ἔχε μώνυχας ἵππους,
 τύψον δὲ σχεδὶν, μηδ' ἄζεο θοῦρον Ἄρῃα 830
 τοῦτον μαινόμενον, τυκτὸν κακόν, ἄλλοπρόσαλλον,
 ὃς πρώην μὲν ἐμοί τε καὶ Ἡρῇ στεῦτ' ἀγορεύων
 Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,
 νῦν δὲ μετὰ Τρώεσσιν ὁμιλεῖ, τῶν δὲ λέλασται.”

ὥς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835
 χειρὶ πάλιν ἐρύσασ'· ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.

ἢ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον
 ἔμμεμανῖα θεά. μέγα δ' ἔβραχε φήγινος ἄξων
 βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἄνδρα τ' ἄριστον.
 λάζετο δὲ μᾶστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840
 αὐτίκ' ἐπ' Ἄρῃ πρώτῳ ἔχε μώνυχας ἵππους.
 ἦ τοι ὁ μὲν Περίφαντα πελώριον ἐξενάριζεν,
 Αἰτωλῶν ὅχ' ἄριστον, Ὀχησίου ἀγλαὸν υἱόν.
 τὸν μὲν Ἄρης ἐνάριζε μισαιφόνος· αὐτὰρ Ἀθήνη
 δύν' Αἶδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης. 845
 ὥς δὲ ἶδε βροτολοιγὸς Ἄρης Διομήδεα δῖον,
 ἦ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν
 κεῖσθαι, ὅθι πρῶτον κτείνων ἐξαίνυτο θυμόν,
 αὐτὰρ ὁ βῆ ῥ' ἰθὺς Διομήδεος ἵπποδάμοιο.
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 850
 πρόσθεν Ἄρης ὠρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων
 ἔγχεϊ χαλκείῳ, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι·
 καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη
 ὤσεν ὑπὲκ δίφροιο ἐτώσιον αἰχθῆναι.
 δεύτερος αὖθ' ὠρμάτο βοὴν ἀγαθὸς Διομήδης 855
 ἔγχεϊ χαλκείῳ· ἐπέρεισε δὲ Παλλὰς Ἀθήνη
 νεάτον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.
 τῇ ρά μιν οὔτα τυχών, διὰ δὲ χροά καλὸν ἔδαψεν,
 ἐκ δὲ δόρυ σπάσεν αὖτις. ὁ δ' ἔβραχε χάλκεος Ἄρης,
 ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860
 ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρης.
 τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιοὺς τε Τρῳάς τε
 δείσαντας· τόσον ἔβραχ' Ἄρης ἄτος πολέμοιο.
 οἷη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ
 καύματος ἔξ ἀνέμοιο δυσσαέος ὀρνυμένοιο, 865

τοίος Τυδείδῃ Διομήδεϊ χάλκεος Ἄρης
 φαίνεθ' ὁμοῦ νεφέεσσιν ἰὼν εἰς οὐρανὸν εὐρύν.
 καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,
 παρ δὲ Διὶ Κρονίῳ καθέζετο θυμὸν ἀχεύων,
 δείξεν δ' ἄμβροτον αἶμα καταρρέον ἐξ ὤτειλῆς, 870
 καὶ ῥ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα.
 “Ζεῦ πάτερ, οὐ νεμεσίζῃ ὀρώων τάδε καρτερὰ ἔργα;
 αἰεὶ τοι ρίγιστα θεοὶ τετλήότες εἰμέν
 ἀλλήλων ἰότητι, χάριν ἄνδρεςσι φέροντες.
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,
 οὐλομένην, ἣ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν. 876
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοὶ εἰς ἔν Ὀλύμπῳ,
 σοὶ τ' ἐπιπείθονται καὶ δεδμήμεσθα ἕκαστος·
 ταύτην δ' οὐτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,
 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' αἰδήλον· 880
 ἣ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.
 Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
 αὐτὰρ ἔπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.
 ἀλλά μ' ὑπήνεικαν ταχέες πόδες· ἣ τέ κε δηρὸν 885
 αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν,
 ἣ κε ζῶς ἀμειννὸς ἕα χαλκοῖο τυπῇσιν.”
 τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεὺς
 “μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.
 ἔχθιστος δέ μοί ἐσσι θεῶν οἱ Ὀλυμπον ἔχουσιν· 890
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,
 Ἥρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.
 τῷ σ' οἶω κείνης τάδε πάσχειν ἐννεσίησιν.

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε' ἔχοντα· 895
 ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.
 εἰ δέ τευ ἐξ ἄλλου γε θεῶν γένευ ᾧδ' αἰδήλος,
 καὶ κεν δὴ πάλαι ᾗσθα ἐνέρτερος Οὐρανιῶνων."

ὥς φάτο, καὶ Παιήον' ἀνώγειν ἰήσασθαι.
 τῷ δ' ἐπὶ Παιήων ὀδυνήφата φάρμακα πάσσων 900
 ἤκέσατ'· οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.
 ὡς δ' ὅτ' ὀπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν
 ὑγρὸν ἐόν, μάλα δ' ᾧκα περιτρέφεται κυκώωντι,
 ὥς ἄρα καρπαλίμως ἰήσατο θοῦρον ἼΑρηα.
 τὸν δ' ἼΑρη λούσεν, χαρίεντα δὲ εἴματα ἔσσειν· 905
 παρ δὲ Διὶ Κρονίῳνι καθέζετο κύδεϊ γαίῳν.

αἱ δ' αὖτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,
 ἼΑρη τ' ἸΑργεῖ καὶ ἸΑλαλκομενῆς ἸΑθήνη,
 παύσασαι βροτολοιγὸν ἸΑρην ἀνδροκτασιᾶων.

ΙΛΙΑΔΟΣ Ζ.

ἸΑκτορος καὶ ἸΑνδρομάχης ὁμιλία.

Τρώων δ' οἰώθη καὶ ἸΑχαιῶν φύλοπις αἰνή·
 πολλὰ δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσε μάχη πεδίοιο
 ἀλλήλων ἴθυνομένων χαλκήρεα δοῦρα,
 μεσσηγὺς Σιμόεντος ἰδὲ ἸΑάνθοιο ῥοάων.

Αἴας δὲ πρῶτος Τελαμώνιος, ἸΑρκος ἸΑχαιῶν, 5
 Τρώων ῥήξε φάλαγγα, φῶως δ' ἐτάροισιν ἔθηκεν,
 ἄνδρα βαλὼν ὃς ἸΑριστος ἐνὶ Θρήκεσσι τέτυκτο,

υἷον Ἑυσσώρου Ἀκάμαντ' ἤνυ τε μέγαν τε.
 τόν ῥ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,
 ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὅστέον εἴσω 15
 αἶχμῃ χαλκείῃ· τὸν δὲ σκότος ὄσσε κάλυψεν.

Ἄξυλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης
 Τευθρανίδην, ὃς ἔναιεν ἐκτιμένη ἐν Ἀρίσβῃ
 ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν·
 πάντας γὰρ φιλέεσκεν ὁδῶ ἔπι οἰκία ναίων. 15
 ἀλλὰ οἱ οὐ τις τῶν γε τότ' ἤρκεσε λυγρὸν ὄλεθρον
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ῥα τόθ' ἵππων
 ἔσκεν ὑφηνίοχος· τῷ δ' ἄμφω γαῖαν ἐδύτην.

Δρῆσον δ' Εὐρύαλος καὶ Ὀφέλτιον ἐξενάριξεν· 20
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη
 νηὶς Ἀβαρβαρέῃ τέκ' ἀμύμονι Βουκολίῳνι.
 Βουκολίων δ' ἦν υἱὸς ἀγανοῦ Λαομέδοντος
 πρεσβύτατος γενεῇ, σκότιον δέ ἐ γείνατο μήτηρ·
 ποιμαίνων δ' ἐπ' ὅεσσι μίγῃ φιλότῃτι καὶ εὐνῇ, 25
 ἢ δ' ὑποκυσαμένη διδυμάονε γείνατο παῖδε.
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυῖα
 Μηκιστηιάδης, καὶ ἀπ' ὤμων τεύχε' ἐσύλα.

Ἀστούalon δ' ἄρ' ἔπεφνε μενεπτόλεμος Πολυποίτης·
 Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάριξεν 30
 ἔγχεϊ χαλκείῳ, Τεῦκρος δ' Ἀρετάονα δῖον.
 Ἀντίλοχος δ' Ἄβληρον ἐνήρατο δουρὶ φαεινῷ
 Νεστορίδης, Ἐλατον δὲ ἀναξ ἀνδρῶν Ἀγαμέμνων·
 ναῖε δὲ Σατνιόεντος ἐνρρείταο παρ' ὄχθας
 Πήδασον αἰπεινῇν. Φύλακον δ' ἔλε Λήϊτος ἥρως 35
 φεύγοντ'· Εὐρύπυλος δὲ Μελάνθιον ἐξενάριξεν.

*Αδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος
 ζῶν ἔλ'· ἵππῳ γάρ οἱ ἀτυζομένῳ πεδίῳ
 ὄζῳ ἐνὶ βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα
 ἄξαντ' ἐν πρώτῳ ῥυμῷ αὐτῷ μὲν ἐβήτην 40
 πρὸς πόλιν, ἧ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,
 αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη
 πρηγῆς ἐν κονίῃσιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη
 Ἀτρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

*Αδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσεται γούνων. 45
 “ζώγρει, Ἀτρεὸς υἱέ, σὺ δ' ἄξια δέξαι ἄποινα.
 πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,
 χαλκός τε χρυσός τε πολύκητος τε σίδηρος,
 τῶν κέν τοι χαρίσαιο πατὴρ ἀπερείσι' ἄποινα,
 εἴ κεν ἐμὲ ζῶν πεπύθοιτ' ἐπὶ νηυσὶν Ἀχαιῶν.” 50

ὣς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν
 καὶ δὴ μιν τάχ' ἐμελλε θοὰς ἐπὶ νῆας Ἀχαιῶν
 δώσειν ᾧ θεράποντι καταξέμεν· ἀλλ' Ἀγαμέμνων
 ἀντίος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ἤυδα.
 “ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως 55
 ἀνδρῶν; ἧ σοὶ ἄριστα πεποιήται κατὰ οἶκον
 πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὄλεθρον
 χεῖράς θ' ἡμετέρας· μηδ' ὄν τινα γαστέρι μήτηρ
 κοῦρον ἐόντα φέροι, μηδ' ὅς φύγοι, ἀλλ' ἅμα πάντες
 Ἰλίου ἑξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως
 αἴσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὥσατο χειρὶ
 ἥρῳ Ἀδρηστον. τὸν δὲ κρείων Ἀγαμέμνων
 οὔτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', Ἀτρεΐδης δέ
 λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν αὔσας
 “ὦ φίλοι ἦρωες Δαναοί, θεράποντες Ἴδης,
 μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν
 μιμνέτω, ὥς κεν πλείστα φέρων ἐπὶ νῆας ἵκηται,
 ἀλλ' ἄνδρας κτείνωμεν. ἔπειτα δὲ καὶ τὰ ἔκηλοι 70
 νεκροὺς ἅμ πεδῖον συλήσετε τεθνηῶτας.”

ὥς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἐκάστου.
 ἔνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
 Ἴλιον εἰσανέβησαν ἀναλκείησι δαμέντες,
 εἰ μὴ ἄρ' Αἰνεία τε καὶ Ἑκτορι εἶπε παραστάς 75
 Πριαμίδης Ἑλένος, οἰωνοπόλων ὄχ' ἄριστός,
 “Αἰνεία τε καὶ Ἑκτορ, ἐπεὶ πόνος ὕμμι μάλιστα
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὐνεκ' ἄριστοι
 πᾶσαν ἐπ' ἰθὺν ἔστε μάχεσθαί τε φρονέειν τε,
 στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80
 πάντῃ ἐποιοχόμενοι, πρὶν αὖτ' ἐν χερσὶ γυναικῶν
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.
 αὐτὰρ ἐπεὶ κε φάλαγγας ἐποτρύνητον ἀπάσας,
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὖθι μένοντες,
 καὶ μάλα τειρόμενοί περ· ἀναγκαίη γὰρ ἐπείγει· 85
 Ἑκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπέ δ' ἔπειτα
 μητέρι σῇ καὶ ἐμῇ· ἡ δὲ ξυνάγουσα γεραιάς
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,
 οἷξασα κληῖδι θύρας ἱεροῖο δόμοιο,
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἡδὲ μέγιστος 90
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πολὺ φίλτατος αὐτῇ,
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαῖδεκα βούς ἐνὶ νηῷ
 ἧνις ἡκέστας ἱερεισέμεν, αἷ κ' ἐλεήσῃ

ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 95
 αἶ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἱρῆς,
 ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβοιο,
 ὃν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.
 οὐδ' Ἀχιλλῆά ποθ' ὦδέ γ' ἐδείδιμεν, ὄρχαμον ἀνδρῶν,
 ὃν πέρ φασι θεᾶς ἐξέμμεναι· ἀλλ' ὃδε λίην 100
 μαίνεται, οὐδέ τίς οἱ δύναται μένος ἰσοφαρίζειν.”

ὥς ἔφαθ', Ἐκτωρ δ' οὐ τι κασιγνήτῳ ἀπίθησεν.
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμᾶζε,
 πᾶλλων δ' ὀξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη 105
 ὀτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.
 οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν·
 Ἀργεῖοι δ' ὑπεχώρησαν, λῆξαν δὲ φόνοιο,
 φὰν δέ τιν' ἀθανάτων ἐξ οὐρανοῦ ἄστερόεντος
 Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὥς ἐλέλιχθεν.
 Ἐκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν αὖσας 110
 “Τρῶες ὑπέρθυμοι τηλεκλειτοὶ τ' ἐπίκουροι,
 ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,
 ὅφρ' ἂν ἐγὼ βεῖω προτὶ Ἴλιον, ἥδὲ γέρουσιν
 εἶπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν
 δαίμοσιν ἀρήσασθαι, ὑποσχέσθαι δ' ἐκατόμβας.” 115

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἐκτωρ·
 ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,
 ἄντυξ ἧ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης.

Ἰλαῦκος δ' Ἰππολόχοιο πάις καὶ Τυδέος υἱός
 ἐς μέσον ἀμφοτέρων συνίτην μεμαῶτε μάχεσθαι. 120
 οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
 τὸν πρότερος προσέειπε βοὴν ἀγαθὸς Διομήδης
 “τίς δὲ σύ ἐσσι, φέριστε, καταθνητῶν ἀνθρώπων;

οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἐνὶ κυδιανείρῃ
 τὸ πρὶν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων
 σῶ θάρσει, ὃ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας. 126
 δυσστήνων δέ τε παῖδες ἐμῶ μένει ἀντιόωσιν.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,
 οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.
 οὐδὲ γὰρ οὐδὲ Δρύαντος υἱὸς κρατερὸς Λυκούργος 130
 δὴν ἦν, ὅς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,
 ὅς ποτε μαινομένοιο Διωνύσοιο τιθήνας
 σεῦε κατ' ἡγάθεον Νυσῆιον· αἱ δ' ἅμα πᾶσαι
 θύσθλα χαμαὶ κατέχευαν, ὑπ' ἀνδροφόνοιο Λυκούργου
 θεινόμεναι βουπλῆγι. Διώνυσος δὲ φοβηθείς 135
 δύσεθ' ἀλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὁμοκλή.
 τῷ μὲν ἔπειτ' ὀδύσαντο θεοὶ ῥεῖα ζῶντες,
 καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140
 οὐδ' ἂν ἐγὼ μακάρεσσι θεοῖς ἐθέλοιμι μάχεσθαι.
 εἰ δέ τίς ἐσσι βροτῶν, οἳ ἀρούρης καρπὸν ἔδουσιν,
 ἄσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἴκηαι."
 τὸν δ' αὖθ' Ἴππολόχοιο προσηύδα φαίδιμος υἱός
 "Τυδεΐδῃ μεγάθυμε, τίη γενεὴν ἐρεεῖνεις; 145
 οἷη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.
 φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δέ θ' ὕλη
 τηλεθώωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·
 ὥς ἀνδρῶν γενεὴ ἢ μὲν φύει ἢ δ' ἀπολήγει.
 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῆς 150
 ἡμετέρεην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
 ἔστι πόλις Ἐφύρη μυχῶ Ἄργεος ἱπποβότοιο,

ἔνθα δὲ Σίσυφος ἔσκεν, ὃ κέρδιστος γένητ' ἀνδρῶν,
 Σίσυφος Αἰολίδης· ὃ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,
 αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155
 τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινήν
 ὤπασαν. αὐτὰρ οἱ Προῖτος κακὰ μήσατο θυμῷ,
 ὃς ῥ' ἐκ δήμου ἔλασσε, ἐπεὶ πολὺ φέρτερος ἦεν,
 Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσε.
 τῷ δὲ γυνὴ Προΐτου ἐπεμήνατο, δι' Ἄντεια, 160
 κρυπταδίῃ φιλότῃ μιγήμεναι· ἀλλὰ τὸν οὐ τι
 πείθ' ἀγαθὰ φρονέοντα δαΐφρονα Βελλεροφόντην.
 ἣ δὲ ψευσαμένη Προῖτον βασιλῆα προσηΐδα
 'τεθναίης, ὦ Προῖτ', ἣ κάκτανε Βελλεροφόντην,
 ὃς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ.' 165
 ὣς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἷον ἄκουσεν.
 κτεῖναι μὲν ῥ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,
 πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὃ γε σήματα λυγρά,
 γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλὰ,
 δεῖξαι δ' ἡνώγειν ᾧ πενθερῷ ὄφρ' ἀπόλοιτο. 170
 αὐτὰρ ὃ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.
 ἀλλ' ὅτε δὴ Λυκίην ἶξε Ξάνθον τε ρέοντα,
 προφρονέως μιν τίεν ἄναξ Λυκίης εὐρείης.
 ἐννήμαρ ξείνισσε καὶ ἐννέα βοῦς ἰέρευσεν.
 ἀλλ' ὅτε δὴ δεκάτῃ ἐφάνη ῥοδοδάκτυλος ἠώς, 175
 καὶ τότε μιν ἐρέεινε καὶ ἦτεε σῆμα ιδέσθαι,
 ὃ τίτι ρά οἱ γαμβροῖο πάρα Προΐτοιο φέροιτο.
 αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,
 πρῶτον μὲν ῥα Χίμαιραν ἀμαιομακέτην ἐκέλευσεν 179
 πεφνέμεν. ἣ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων,
 πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,

δεινὸν ἀποπνεύουσα πυρὸς μένος αἰθομένοιο.
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.
 τῷ δ' ἄρ' ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινε·
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους
 εἶσε λόχον. τοῖ δ' οὐ τι πάλιν οἰκόνδε νέοντο·
 πάντας γὰρ κατέπεφνεν ἀμύμων Βελλεροφόντης. 190
 ἀλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἥν' ἔοντα,
 αὐτοῦ μιν κατέρυκε, δίδου δ' ὃ γε θυγατέρα ἦν,
 δῶκε δέ οἱ τιμῆς βασιλίδος ἥμισυ πάσης·
 καὶ μὲν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,
 καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμοιτο. 195
 ἥ δ' ἔτεκε τρία τέκνα δαΐφρονι Βελλεροφόντῃ,
 Ἰσανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεὺς,
 ἥ δ' ἔτεκε ἀντίθεον Σαρπηδόνα χαλκοκορυστήν·
 [ἀλλ' ὅτε δὴ καὶ κείνος ἀπήχθετο πᾶσι θεοῖσιν, 200
 ἥ τοι ὁ κὰπ πεδίον τὸ Ἀλήιον οἶος ἀλάτο,
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,]
 Ἰσανδρον δέ οἱ υἱὸν Ἄρης ἄτος πολέμοιο
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·
 [τὴν δὲ χολωσαμένη χρυσήνιος Ἄρτεμις ἔκτα.] 205
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·
 πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πόλλ' ἐπέτελλεν,
 αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μέγ' ἀριστοὶ
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείῃ. 210
 ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι."

ὥς φάτο, γήθησεν δὲ βοὴν ἀγαθὸς Διομήδης.
 ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,
 αὐτὰρ ὁ μελιχίοισι προσηύδα ποιμένα λαῶν.
 “ἦ ρά νύ μοι ξεῖνος πατρώϊός ἐσσι παλαιός· 215
 Οἶνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην
 ξείνισ’ ἐνὶ μεγάροισιν ἐείκοσιν ἤματ’ ἐρύξας.
 οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήια καλά·
 Οἶνεὺς μὲν ζωστήρα δίδου φοίνικι φαεινόν,
 Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον, 220
 καί μιν ἐγὼ κατέλειπον ἰὼν ἐν δώμασ’ ἐμοῖσιν.
 [Τυδεά δ’ οὐ μέμνημαι, ἐπεὶ μ’ ἔτι τυτθὸν ἐόντα
 κάλλιφ’, ὅτ’ ἐν Θήβῃσιν ἀπώλετο λαὸς Ἀχαιῶν.]
 τῷ νῦν σοὶ μὲν ἐγὼ ξεῖνος φίλος Ἄργεϊ μέσσω
 εἰμί, σὺ δ’ ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἴκωμαι. 225
 ἔγχεα δ’ ἀλλήλων ἀλεώμεθα καὶ δι’ ὀμίλου·
 πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοὶ τ’ ἐπίκουροι,
 κτείνειν ὃν κε θεὸς γε πόρῃ καὶ ποσσὶ κιχείω,
 πολλοὶ δ’ αὖ σοὶ Ἀχαιοί, ἐναιρέμεν ὃν κε δύνῃαι.
 τεύχεα δ’ ἀλλήλοισι ἐπαμείψομεν, ὄφρα καὶ οἶδε 230
 γνῶσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ’ εἶναι.”

ὥς ἄρα φωνήσαντε, καθ’ ἵππων αἵξαντε
 χεῖράς τ’ ἀλλήλων λαβέτην καὶ πιστώσαντο.
 ἐνθ’ αὖτε Γλαύκῳ Κρονίδης φρένας ἐξέλετο Ζεὺς,
 ὃς πρὸς Τυδεΐδην Διομήδεα τεύχε’ ἄμβειβεν 235
 χρύσεα χαλκείων, ἐκατόμβοι’ ἐννεαβοίων.

Ἐκτωρ δ’ ὡς Σκαιάς τε πύλας καὶ φηγὸν ἴκανεν,
 ἀμφ’ ἄρα μιν Τρώων ἄλοχοι θεὸν ἠδὲ θύγατρεις
 εἰρόμεναι παῖδάς τε κασιγνήτους τε ἕτας τε
 καὶ πόσιας. ὁ δ’ ἔπειτα θεοῖς εὐχεσθαι ἀνώγει
 πάσας ἐξείης· πολλῇσι δὲ κήδὲ ἐφῆπτο. 241

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ' ἵκανε,
 ξεστῆς αἰθούσῃσι τετυγμένον — αὐτὰρ ἐν αὐτῷ
 πεντήκοντ' ἔνεσαν θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ παῖδες 245
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν·
 κουράων δ' ἐτέρωθεν ἐναντίοι ἔνδοθεν αὐλῆς
 δώδεκ' ἔσαν τέγεοι θάλαμοι ξεστοῖο λίθοιο,
 πλησίοι ἀλλήλων δεδμημένοι· ἔνθα δὲ γαμβροί
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν. 250
 ἔνθα οἱ ἠπιόδωρος ἐναντίῃ ἤλυθε μήτηρ
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,
 ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.
 “ τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εἰλήλουθας;
 ἦ μάλα δὴ τείρουσι δυσώνυμοι νῆες Ἀχαιῶν 255
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν
 ἐλθόντ' ἐξ ἄκρης πόλιος Διὶ χεῖρας ἀνασχεῖν.
 ἀλλὰ μὲν, ὄφρα κέ τοι μελιηδέα οἶνον ἐνείκω,
 ὥς σπείσῃς Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
 πρῶτον, ἔπειτα δὲ καὐτὸς ὀνήσῃαι, αἶ κε πῆψῃθα, 260
 ἀνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει,
 ὥς τὴν κέκμηκας ἀμύνων σοῖσιν ἔτῃσιν.”

τὴν δ' ἠμείβετ' ἔπειτα μέγας κορυθαίολος Ἑκτωρ
 “ μή μοι οἶνον ἄειρε μελίφρονα, πότνια μήτηρ,
 μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι. 265
 χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον
 ἄζομαι· οὐδέ πη ἔστι κελαινεφεί Κρονίωνι
 αἵματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς· 270

πέπλον δ', ὅς τις τοι χαριέστατος ἤδὲ μέγιστος
 ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῇ,
 τὸν θεὸς Ἀθηναίης ἐπὶ γούνασιν ἠυκόμοιο,
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ
 ἦνις ἡκέστας ἱερευσέμεν, αἷ κ' ἐλεήσῃ 275
 ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,
 αἷ κεν Τυδέος υἱὸν ἀπόσχη' Ἰλίου ἱρῆς,
 ἄγριον αἰχμητὴν, κρατερὸν μήστωρα φόβοιο.
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης
 ἔρχεν· ἐγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσω,
 αἷ κ' ἐθέλῃσ' εἰπόντος ἀκουέμεν. ὥς κέ οἱ αὖθι 281
 γαῖα χάνοι· μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα
 Τρωσὶ τε καὶ Πριάμῳ μεγαλήτορι τοιοῦ τε παισίν.
 εἰ κείνόν γε ἴδοιμι κατελθόντ' Ἄϊδος εἴσω,
 φαίην κε φρέν' ἀτέρπου οἰζύος ἐκλελαθέσθαι." 285

ὥς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν
 κέκλετο· ταὶ δ' ἄρ' ἀόλλισσαν κατὰ ἄστυ γεραιάς.
 αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,
 ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδὴς 290
 ἦγαγε Σιδονίηθεν ἐπιπλῶς εὐρέα πόντον,
 τὴν ὁδὸν ἦν Ἑλένην περ ἀνήγαγεν εὐπατέρειαν.
 τῶν ἐν' αἰραμένη Ἑκάβη φέρε δῶρον Ἀθήνῃ,
 ὅς κάλλιστος ἔην ποικίλμασιν ἡδὲ μέγιστος,
 ἀστὴρ δ' ὥς ἀπέλαμπεν· ἔκειτο δὲ νεΐατος ἄλλων. 295
 βῆ δ' ἰέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,
 τῇσι θύρας ὤϊξε Θεανὼ καλλιπάρῃος
 Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο·

τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν. 300
 αἱ δ' ὀλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.
 ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρῃος
 θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἠνυκόμοιο,
 εὐχομένη δ' ἠράτο Διὸς κούρῃ μεγάλῳ.
 “πότνι' Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων, 305
 ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτόν
 πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,
 ὄφρα τοι αὐτίκα νῦν δυοκαῖδεκα βούς ἐνὶ νηῶ
 ἦνις ἡκέστας ἱερεύσομεν, αἶ κ' ἐλεήσῃς
 ἄστνυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.” 310
 ὣς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.
 ὥς αἱ μὲν ῥ' εὐχοντο Διὸς κούρῃ μεγάλῳ,
 Ἔκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει
 καλά, τὰ ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἳ τότε ἄριστοι 315
 ἦσαν ἐνὶ Τροίῃ ἐριβώλακι τέκτονες ἄνδρες,
 οἳ οἳ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν
 ἐγγύθι τε Πριάμοιο καὶ Ἔκτορος ἐν πόλει ἄκρῃ.
 ἔνθ' Ἔκτωρ εἰσῆλθε δίφιλος, ἐν δ' ἄρα χειρὶ
 ἔγχος ἔχ' ἐνδεκάπηχυν· πάροιθε δὲ λάμπετο δουρὸς 320
 αἰχμὴ χαλκείῃ, περὶ δὲ χρύσεος θέε πόρκης.
 τὸν δ' εὖρ' ἐν θαλάμῳ περικαλλέα τεύχε' ἔποντα,
 ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ' ἀφόωντα·
 Ἀργεῖη δ' Ἑλένη μετ' ἄρα δμῳῇσι γυναιξίν
 ἦστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.
 τὸν δ' Ἔκτωρ νείκεσσειν ἰδὼν αἰσχροῖς ἐπέεσσιν. 325
 “δαιμόνι', οὐ μὲν καλὰ χόλον τόνδ' ἔνθεο θυμῶ.
 λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τείχος
 μαρνάμενοι· σέο δ' εἵνεκ' αὐτὴ τε πτόλεμός τε

ἄστυ τόδ' ἀμφιδέδῃ· σὺ δ' ἂν μαχέσαιο καὶ ἄλλῳ,
ὃν τινά που μεθιέντα ἴδοις στυγεροῦ πολέμοιο. 330
ἀλλ' ἄνα, μὴ τάχα ἄστυ πύρὸς δηίοιο θέρηται."

τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
"Ἐκτορ, ἐπεὶ με κατ' αἴσαν ἐνείκεσας οὐδ' ὑπὲρ αἴσαν,
τοῦνεκά τοι ἐρέω· σὺ δὲ σύνθεο καί μευ ἄκουσον.
οὗ τοι ἐγὼ Τρώων τόσσον χόλῳ οὐδὲ νεμέσσι 335
ἦμην ἐν θαλάμῳ, ἔθελον δ' ἄχρῃ προτραπέσθαι.
νῦν δέ με παρειποῦς ἄλοχος μαλακοῖς ἐπέεσσιν
ῥομφαίᾳ ἐς πόλεμον· δοκέει δέ μοι ὧδε καὶ αὐτῷ
λώιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.
ἀλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω· 340
ἢ ἴθ', ἐγὼ δὲ μέτειμι· κινήσεσθαι δέ σ' οἶω."

ὣς φάτο· τὸν δ' οὗ τι προσέφη κορυθαίολος Ἐκτωρ.
τὸν δ' Ἑλένη μύθοισι προσηύδα μελιχίοισιν.
"δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,
ὥς μ' ὄφελ' ἡματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345
οἷχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,
ἐνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.
αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο,
ἀνδρὸς ἔπειτ' ὤφελλον ἀμείνωνος εἶναι ἄκοιτις, 350
ὃς ἤδη νέμεσιν τε καὶ αἵσχεα πόλλ' ἀνθρώπων.
τούτῳ δ' οὐτ' ἄρ νῦν φρένες ἔμπεδοι οὐτ' ἄρ' ὀπίσσω
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι οἶω.
ἀλλ' ἄγε νῦν εἴσελθε καὶ ἕξο τῷδ' ἐπὶ δίφρῳ,
δᾶερ, ἐπεὶ σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355
εἵνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἔνεκ' αἵτης,
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ὥς καὶ ὀπίσσω
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἔσσομένοισιν."

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος Ἴκτωρ
 “μή με κάθιζ', Ἐλένη, φιλέουσά περ· οὐδέ με πείσεις·
 ἦδη γάρ μοι θυμὸς ἐπέσσυται ὄφρ' ἐπαμύνω 361
 Τρώεσσ', οἳ μέγ' ἐμείο ποθὴν ἀπεόντος ἔχουσιν.
 ἀλλὰ σύ γ' ὄρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,
 ὥς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔοντα.
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὄφρα ἴδωμαι 365
 οἰκῆας ἄλοχόν τε φίλην καὶ νήπιον υἱόν.
 οὐ γάρ τ' οἶδ' ἢ ἔτι σφιν ὑπότροπος ἴξομαι αὐτίς,
 ἢ ἦδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν.”

ὥς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἴκτωρ.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας, 370
 οὐδ' εὖρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,
 ἀλλ' ἢ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ
 πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.
 Ἴκτωρ δ' ὥς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,
 ἔστη ἐπ' οὐδὸν ἰών, μετὰ δὲ δμῳῇσιν ἔειπεν 375
 “εἰ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε.
 πῇ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο ;
 ἢ πῇ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων
 ἢ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται ;” 380

τὸν δ' αὖτ' ὀτρυνὴν ταμίη πρὸς μῦθον ἔειπεν
 “Ἴκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,
 οὔτε πῇ ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι
 Τρῳαὶ εὐπλόκαμοι δεινὴν θεὸν ἰλάσκονται, 385
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὐνεκ' ἄκουσεν
 τείρεσθαι Τρῳας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.

ἡ μὲν δὴ πρὸς τείχος ἐπειγομένη ἀφικάνει,
μαιομένη ἐικυῖα· φέρει δ' ἅμα παῖδα τιθήνη·”

ἡ ῥα γυνὴ ταμίη· ὃ δ' ἀπέσσυτο δώματος Ἐκτωρ
τὴν αὐτὴν ὁδὸν αὖτις ἐυκτιμένας κατ' ἀγνιάς. 391

εὖτε πύλας ἵκανε διερχόμενος μέγα ἄστν
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίουνδε,
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἦλθε θεούσα
Ἀνδρομάχη, θυγάτηρ μεγαλήτορος Ἡετίωνος, 395
Ἡετίων ὃς ἔναιεν ὑπὸ Πλάκῳ ὑληέσση,

Θήβῃ ὑποπλακίῃ, Κιλίκεσσ' ἀνδρεσσιν ἀνάσσω·
τοῦ περ δὴ θυγάτηρ ἔχεθ' Ἐκτορι χαλκοκορυστῇ·
ἡ οἱ ἔπειτ' ἦντησ', ἅμα δ' ἀμφίπολος κίεν αὐτῇ
παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς,
Ἐκτορίδην ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ, 401
τόν ῥ' Ἐκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι
Ἀστυάνακτ'· οἷος γὰρ ἔρύετο Ἴλιον Ἐκτωρ.

ἡ τοι ὃ μὲν μείδῃσεν ἰδὼν ἐς παῖδα σιωπῇ·
Ἀνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα, 405
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.

“ δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις
παῖδά τε νηπίαχον καὶ ἔμ' ἄμμορον, ἡ τάχα χήρη
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν Ἀχαιοὶ
πάντες ἐφορμηθέντες. ἐμοὶ δέ κε κέρδιον εἶη 410

σεῦ ἀφαμαρτούση· χθόνα δύμεναι· οὐ γὰρ ἔτ' ἄλλη
ἔσται θαλπωρή, ἐπεὶ ἂν σύ γε πότμον ἐπίσπης,
ἀλλ' ἄχε'· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.

ἡ τοι γὰρ πατέρ' ἀμὸν ἀπέκτανε δῖος Ἀχιλλεύς,
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὐ ναιετάωσαν, 415
Θήβην ὑψίπυλον· κατὰ δ' ἔκτανεν Ἡετίωνα,

οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,
 ἀλλ' ἄρα μιν κατέκχε σὺν ἔντεσι δαιδαλέοισιν
 ἥδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν
 νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο. 420
 οἱ δέ μοι ἐπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,
 οἱ μὲν πάντες ἰὼ κίον ἡματι Ἄϊδος εἴσω·
 πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς
 βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς οἴεσσιν.
 μητέρα δ', ἥ βασίλευεν ὑπὸ Πλάκῃ ὕληέσση, 425
 τὴν ἐπεὶ ἄρ' δεῦρ' ἤγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,
 ἅψ' ὃ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄποινα.
 πατρὸς δ' ἐν μεγάροισι βάλ' Ἀρτεμις ἰοχέαιρα.
 Ἔκτορ, ἀτὰρ σὺ μοί ἔσσι πατὴρ καὶ πότνια μήτηρ
 ἥδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης· 430
 ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,
 μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυναῖκα.
 λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα
 ἀμβατός ἐστι πόλις καὶ ἐπίδρομον ἔπλετο τείχος.
 τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι 435
 ἀμφ' Αἴαντε δύω καὶ ἀγακλυτὸν Ἰδομενῆα
 ἥδ' ἀμφ' Ἀτρεΐδας καὶ Τυδέος ἄλκιμον υἱόν·
 ἥ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,
 ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει."
 τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἔκτωρ
 "ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς
 αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους, 442
 αἷ κε κακὸς ὥς νόσφιν ἀλυσκάζω πολέμοιο.
 οὐδέ με θυμὸς ἄνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλὸς
 αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι, 445

ἀρνύμενος πατρός τε μέγα κλέος ἦδ' ἐμὸν αὐτοῦ.
 εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·
 ἔσσεται ἡμαρ ὅτ' ἂν ποτ' ὀλώλῃ Ἴλιος ἱρή
 καὶ Πριάμος καὶ λαὸς ἐυμμελίῳ Πριάμοιο.
 ἀλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὀπίσσω, 450
 οὐτ' αὐτῆς Ἑκάβης οὔτε Πριάμοιο ἄνακτος
 οὔτε κασιγνήτων, οἳ κεν πολέες τε καὶ ἑσθλοί
 ἐν κονίῃσι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,
 ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων
 δακρυόεσσαν ἄγῃται, ἐλεύθερον ἡμαρ ἀπούρας. 455
 καί κεν ἐν Ἀργεὶ ἐοῦσα πρὸς ἄλλης ἱστὸν ὑφαίνοις,
 καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ Ὑπερείης
 πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσεται ἀνάγκη.
 καὶ ποτέ τις εἴπησιν ἰδὼν κατὰ δάκρυ χέουσαν
 'Ἐκτορος ἦδε γυνή, ὅς ἀριστεύεσκε μάχεσθαι 460
 Τρώων ἵπποδάμων, ὅτε Ἴλιον ἀμφεμάχοντο.'
 ὥς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος
 χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἡμαρ.
 ἀλλὰ με τεθνηῶτα χυτὴ κατὰ γαῖα καλύπτει
 πρὶν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι."
 ὥς εἰπὼν οὗ παιδὸς ὀρέξατο φαίδιμος Ἑκτωρ. 466
 ἄψ δ' ὁ παῖς πρὸς κόλπον ἐυζώνοιο τιθήνης
 ἐκλίνθη ἰάχων πατρός φίλου ὅψιν ἀτυχεῖς,
 ταρβήσας χαλκὸν τε ἰδὲ λόφον ἵππιοχαίτην,
 δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470
 ἐκ δ' ἐγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.
 αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος Ἑκτωρ,
 καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·
 αὐτὰρ ὃ γ' ὃν φίλον υἱὸν ἐπεὶ κύσε πῆλὲ τε χερσίν,

εἶπεν ἐπενξάμενος Δίί τ' ἄλλοισίν τε θεοῖσιν 475
 “Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι
 παῖδ' ἐμόν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρώεσσιν,
 ὦδε βίην τ' ἀγαθὸν καὶ Ἰλίου Ἴφι ἀνάσσειν.
 καί ποτέ τις εἴποι ‘πατρός γ' ὃδε πολλὸν ἀμείνων’
 ἐκ πολέμου ἀνιόντα· φέροι δ' ἔναρα βροτόεντα 480
 κτείνας δήιον ἄνδρα, χαρεΐη δὲ φρένα μήτηρ.”

ὥς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν
 παῖδ' ἐόν· ἥ δ' ἄρα μιν κηῳδέϊ δέξατο κόλπῳ
 δακρυνόεν γελάσασα. πόσις δ' ἐλέησε νοήσας,
 χειρί τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.
 “δαιμονίη, μή μοί τι λήην ἀκαχίζεο θυμῷ· 485
 οὐ γάρ τίς μ' ὑπὲρ αἴσαν ἀνὴρ ἄϊδι προΐιάψει·
 μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν,
 οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται.
 ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490
 ἱστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε
 ἔργον ἐποίχεσθαι. πόλεμος δ' ἀνδρεσσι μελήσει
 παῶσιν, ἐμοὶ δὲ μάλιστα, τοὶ Ἰλῖῳ ἐγγεγάασιν.”

ὥς ἄρα φωνήσας κόρυθ' εἴλετο φαίδιμος Ἕκτωρ
 ἵππουριν· ἄλοχος δὲ φίλη οἰκόνδε βεβήκει 495
 ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα.
 αἶψα δ' ἔπειθ' ἵκανε δόμους εὐ ναιετάοντας
 Ἕκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλὰς
 ἀμφιπόλους, τῇσιν δὲ γόον πάσῃσιν ἐνῶρσεν.
 αἱ μὲν ἔτι ζῶον γόον Ἕκτορα ᾧ ἐνὶ οἴκῳ· 500
 οὐ γάρ μιν ἔτ' ἔφαντο ὑπότροπον ἐκ πολέμοιο
 ἵξεσθαι, προφυγόντα μένος καὶ χεῖρας Ἀχαιῶν.
 οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὃ γ' ἐπεὶ κατέδυν κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ, ⁵⁰⁶
 δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
 εἰωθὼς λούεσθαι ἐνρρεῖος ποταμοῖο,
 κυδιόων· ὕψου δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὤμοις αἰσσονται· ὃ δ' ἀγλαΐῃφι πεποιθώς, ⁵¹⁰
 ῥίμφα ἐ γούνα φέρει μετὰ τ' ἥθεα καὶ νομὸν ἵππων·
 ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλῶν, ταχέες δὲ πόδες φέρον. αἶψα δ' ἔπειτα
 Ἔκτορα δῖον ἔτετμεν ἀδελφεόν, εὖτ' ἄρ' ἔμελλεν ⁵¹⁵
 στρέψεσθ' ἐκ χώρας ὅθι ἦ δάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής
 “ἦθεῖ”, ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες.”

τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἔκτωρ
 “δαιμόνι, οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη, ⁵²¹
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχυνται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχρὸν ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἵνεκα σείο. ⁵²⁵
 ἀλλ' ἴομεν· τὰ δ' ὀπισθεν ἀρεσσόμεθ', αἷ' ἐκ ποθι Ζεὺς
 δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν
 κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,
 ἐκ Τροίης ἐλάσαντας ἐυκνήμιδας Ἀχαιοὺς.”

NOTES.

Explanation of the principal abbreviations used in the following notes.

Am.	Ameis.
Auten.	Autenrieth (Lexicon).
Butt.	Buttmann.
comm	common, or commonly.
const	construction.
Cr.	Crusius.
D	Derby.
deriv.	derivation.
Dic. Antiqq	Dictionary of Antiquities.
dif	differ, or difference.
Dind.	Dindorf.
Dued	Doederlein.
Düntz.	Düntzer.
Ebel.	Ebeling (Lexicon).
F.	Faesi.
ff.	following.
fr.	from.
genr.	general, generally.
G.	Goodwin
H.	Hadley
κτε.	καὶ τὰ ἑτέρα = et cetera.
L. & S.	Liddell and Scott (Lexicon).
Lex.	Lexicon.
lit.	literal, or literally.
meton.	metonymy.
Naeg.	Naegelsbach.
perh.	perhaps.
pred.	predicate.
sc.	scilicet, understand.
Sp. or Spitz	Spitzner.
St.	Stadelmann.
st.	stead, or instead of.
usu.	usual, usually.
v., vv.	verse, verses.
w.	with.

The remaining abbreviations are thought to be sufficiently intelligible.

NOTES.

ILIAD I.

Vv. 1-7. — INTRODUCTION. *The wrath of Achilles*, in its origin and consequences, the connecting idea of the entire Iliad. Cf. Smith's History of Greece, Ch. II. § 7, p. 23.

1. **Μῆνιν**: cf. *memorem iram*, Verg. *Æn.* I. 4. — **θεά**: voc. Vergil begins his invocation of the muse with the 8th v. of the *Æn.* Homer invokes the muses (but without mentioning the number) in B. II. v. 484. The number nine is first given in the *Odyssey*, B. XXIV. v. 60, — a passage which Cr. considers an interpolation; others accept it as genuine. The names of the nine muses are first given by Hesiod, *Theog.* v. 76. — **Πηληϊάδεω**: son of *Peleus*; declens. G. § 39, *gen. sing.*; H. 136 D, b, 2; synizesis, G. § 10; H. 37. — **Ἀχιλλῆος**, w. *μῆνιν*; one λ, *metri gratia*, for *Ἀχιλλῆος*: declens. G. § 59, 3; H. 189 D.

2. **οὐλομένην**: particip. used as adj. w. *Μῆνιν*; emphat. posit. (*that*) *baleful (wrath), which*, etc. — **μυρία** (note the accent, see Lex.) w. *ἄλγεα*. — **Ἀχαιοίς**: the *Achaïans*, the most powerful of the Grecian tribes at the time of the Trojan war; often used, as here, to denote the Greeks as a whole; since the name *οἱ Ἕλληνες*, employed afterwards, in the historic period, was not thus used in Hom. The other usual names for the Greeks in Hom. are *Δαναοί* and *Ἀργεῖοι*.

3. **Ἄιδι**: see Lex. *Ἄιδης* or *Ἅιδης*; const. w. *προΐαψεν*, as dat. of indirect obj. *sent forward to Hades*. Cf. *Æn.* 2, 398, *multos Danaûm demittimus Orco*.

4. **αὐτούς**: emphat. posit. *them themselves*; obj. of *τεύχε* (Lex. *τεύχω*); aug. omit. G. § 122; H. 307 D. — **κύνεσσιν**: *κύων*, declens. G. § 59, dat. plur.; H. 154 D, b.

5. **ὠλονοῖσι**: declens. G. § 44, dat. plur. H. 140 D, b. — **πᾶσι**: w. both substantives, *to all* (i. e. all that were in the neighborhood, or all that came) *dogs and ravenous birds*. — **Διὸς...βουλή**: *the will of Zeus*. Notice the omission of the article w. *βουλή*, and above w. *μῆνιν*. For the common use

and meaning of the article in Hom. see G. § 140; H. 524. — *ἐτελέετο* (τελέω): G. § 124, 2; H. 370 D, b.

6. *ἐξ οὗ δὴ τὰ πρῶτα*, *ever since the very time when*; for *πρῶτον*, τὸ πρῶτον, *πρῶτα*, τὰ πρῶτα after a relat. pron. or adv. see L. & S. πρότερος, B. III. 4. — *διαστήτην* (3d pers. dual, aug. omitted, fr. δίστημι) *ἔρσαντε*: lit. *having striven separated*

7. *Ἀτρεΐδης*: F., Am., & Koch write this w. the diæresis; Düntz., Dind., & Cr., without it. In translating, we may say either *son of Atreus* or *Atrides*, often written *Atreides*. Agamemnon is here meant.

Vv. 8–21. — Chryses, priest of Apollo, visits the camp of the Greeks to ransom his daughter, who had been taken captive in war, and is now the slave of Agamemnon.

8. *τ'* for *τέ*. The use of *τέ* in Hom. is to be specially noted. See L. & S. *τέ* B. — *ἄρ, ἄρα, ῥά*, is also to be carefully noted in Hom. See L. & S. *ἄρα* A. Both words (*τέ* and *ἄρα*) are frequently left untranslated. — *σφωέ* (enclit.): see gram. οὗ pers. pron.; obj. of *ξυνέηκε* (σύν, ἔημι). — *θεῶν* limits *τίς*.

9. *υἱός*: notice again the omission of the article. (*It was the*) son, etc. — *ὁ γάρ*, *for this one, for he*. Homeric use of the article? G. § 140; H. 524. — *βασιλῆι* (written thus, without diæresis, by Am., Düntz., Koch; Cr. writes *βασιλῆϊ*; declens.? cf. *Ἀχιλῆος* and references, v. 1; *the king*, i. e. Agamemnon.

10. *νοῦσον* (obj. of ὤρσε fr. *δρυνμι*) and *κακῆν*, each in emphat. posit. — *ἀνὰ στρατόν*, *throughout the army*: a frequent meaning of *ἀνὰ* in Hom. See Lex.

11. *οὐνεκα*, causal. — *τὸν Χρ.*, *the well-known Chryses*: “the Chryses famous in Trojan legend.” Koch. Force of the article w. proper names? G. § 141, Note 1 (a); H. 530, a. The position of *τὸν* forbids our connecting it w. *ἀρητῆρα* (appos. w. *Χρῶσιν*).

12. *ὁ γάρ*, *for he*, i. e. Chryses. — *ἐπὶ νῆας*. The ships were drawn up on the shore, and the tents were pitched among or near them.

13. *λυσόμενός* (fut. particip. denoting purpose) *τε θυγάτρα* (G. § 57, and Note 2; H. 173 D), *to ransom his daughter*, i. e. Chrysēis. In Att. it would be *τὴν θυγατέρα*.

14. *στέμματ'...* *Ἀπόλλωνος*, *a wreath of the far-darting Apollo*, i. e. sacred to Apollo, a badge of his consecration to that god. Cf. *Apollinis infula*, Æn. II. 430. According to Eustathius, it was of laurel, twined with woollen yarn. The plur. *στέμματα* denotes the several parts, the wreath with its bands. Cf. *τόξα*, v. 45; *βασιλεια*, Anab. I, 2, 7. The sing., v. 28, presents the object as one whole. — *ἐν χερσὶν... χρυσῆ ἀνὰ σκήπτρῳ*, *on a*

golden sceptre, in his hands, instead of wearing it on his head ; thus indicating that he came as a suppliant.

15. χρυσέῳ: two syllables in scanning, by synizesis. Cf. Πηληϊάδεω, v. 1. The first foot is χρυσέῳ ᾄ-, a dactyl. A long vowel or a diphthong, in the end of a word, before another vowel, in the thesis of the foot, often stands for a short vowel. Cf. ἐκηβόλου, v. 14 ; καί and ἄλλοι, v. 17. — ἀνά w. dat. only in Ep. & Lyr. poetry.

16. Ἀτρεΐδα...δύω (Att. δύο): *the two Atrēida*, i. e. Agamemnon and Menelaus. Where the singular is used (v. 7), Agamemnon, the older of the two, and the superior in authority, is commonly meant. Notice here the dual number with δύω added. So often.

17. ἐκνήμides: So Am., Düntz., Koch, without the diæresis. Yet the position of the breathing (έν-) indicates that they would pronounce it the same as Cr., who writes ἐϋ-. The foot is ἄλλοι ἐ-, a dactyl. Cf. v. 15, Note.

18. μὲν θεοί (synizesis): a spondee. — δοῖεν: optat. without ἄν, a wish. G. § 251 ; H. 721, 1, *may the gods who*, etc., *grant to you*.

19. πόλιν: *the city*. Notice again the omission of the article. The scholar must exercise his own judgment whether to supply an article or not in translating Hom., just as in translating Latin. It will not be necessary to call attention to this point again in these notes ; but the learner should not forget it. — Πριάμοιο: declens. G. § 44 ; H. 140 D.

20. παῖδα δέ: correl. w. ὑμῖν μὲν, v. 18. — λύσαι...δέχεσθαι: infin. as imp., G. § 269 ; H. 784, *release to me and receive*. Notice the difference in meaning between λύσαι and λυσόμενος (v. 13), act. & mid. Am. reads here λύσαιτε, optat. of wishing ; cf. δοῖεν, v. 18. — φάην: for the frequent and peculiar use of this word in Hom. see L. & S. φίλος, I. 2, b. — τὰ δ' ἄποινα: *this ransom*. Plur. cf. note on στέμματα, v. 14. Notice the rendering of τὰ. Cf. note on βουλή, v. 5.

21. Ἀπόλλωνα (' — | ' —). Notice the frequent recurrence of spondaic verses in Hom. Cf. v. 14 ; also v. 11.

Vv. 22 — 52. — The petition of Chryses rejected with harsh words by Agamemnon. The priest prays for redress to Apollo, who sends a pestilence on the army of the Greeks.

22. ἐπευφήμησαν: ἐπευφημέω.

23. ἱερῆα: ἱερεῖς. Declens.? cf. βασιλῆι, v. 9 ; Ἀχιλῆος, v. 1. — δέχθαι: δέχομαι.

24. οὐκ...ἤνδανε (ἀνδάνω): *it* (i. e. to grant the petition of Chryses) *did not please*, etc. — θυμῷ may be viewed as in appos. w. Ἀγαμέμνονι, or as dat. of respect w. ἤνδανε. I prefer the latter. Cf. θυμῷ vv. 217, 228, 256.

25. κακῶς ἀφίει (ἀφίημι): *he* (Agam.) *dismissed him* (Chryses) *rudely*.

— κρατερὸν w. μῦθον, obj. of ἐπὶ...ἔτελλεν (Lex. ἐπιτέλλω). For tmesis, see G. § 191, Note 3 ; H. 477, 616.

26. μὴ σε...κιχείω (κιχάνω): subjunc. prohibition, G. § 253 ; H. 720, a, b, *let me not find thee*, etc. — κοίλησιν (w. νηυσί): endings dat. plur. 1st declens. G. § 39 ; H. 129 D. — νηυσί (two syllables): see Lex. ναῦς: cf. νῆας, v. 12.

28. μὴ...οὐ χραίσμη: *lest (or for fear that)...may not*, etc. — νό (enclit.): Lex. νόν, II. — τοί (enclit.): used in Hom. either for σοί, or as a particle intens. or illat.: τοί (orthotone) = οἱ or οἷ nom. plur. demonstr. or relat.

29. τήν: *this one, her*, i. e. Chryseïs. Cf. note on ὁ, v. 9. — πρίν: *sooner* (i. e. sooner than I release her) *will*, etc. — μίν (pron. 3d pers. G. § 79, Note 2 ; H. 233 D.): here fem. obj. of ἐπί in ἐπείσω (ἐπί, εἰμι): future in meaning. — καί intens.

30. ἐν Ἀργεῖ. Agamemnon lived in Mycēnæ, a few miles northeast of Argos. Hence Argos is to be taken here in a general sense, as including the surrounding country. Cf. II. 108.

31. The occupations suggested in this verse were not dishonorable even for a princess. — ἐποιχομένην and ἀντιώσαν (acc. sing. fem. particip. fr. ἀντιάω; contraction? G. § 124, 1 ; H. 370 D, a) agree with μίν, *her*. — λέχος, acc. obj. of motion w. ἀντιάω, G. § 162 ; H. 551.

32. ὥς, *that, in order that*, placed after the emphatic word σαώτερος ; κέ, κέν, or ἄν is rare w. a final conj., G. § 216, Note 2 ; H. 739, 741. — νέηαι: ending, G. § 122, 2 ; H. 363 D.

33. ὧς (orthotone ; very frequent in Hom. ; is to be carefully distinguished fr. ὥς, proclit.): *thus* ; Att. οὕτως. Cf. the Homeric use of ὁ, ἡ, τό ; Att. οὗτος κτέ. Am. writes ὧς. Both forms are given in the Hom. Lexicons of Ebeling and Seiler ; but not in L. & S. In v. 32, ὥς is followed by κέ enclit., and hence written ὧς. — ἔφατο (φημί): G. § 129, IV., Note, H. 404 D. — ἔδδισεν: G. Appendix δέδω; H. 409 D, 5 ; δ is doubled, and ν movable added before a consonant, *metri gratia*. — ὁ γέρων, and, v. 35, ὁ γεραίός: *he the old man (er der Greis, Am.)*; or ὁ here may be viewed (with F. and others) as an approximation to the Attic article.

34. βῆ (= ἔβη, fr. βαίνω): cf. τεύχε, v. 3, Note. — Ending -οιο: cf. Πριάμοιο, v. 19.

35. πολλά, adverbial: *much, earnestly*. — ἡράθ', ἡράτο, ἀράομαι. Usually, as here, denotes a prayer for some evil to overtake some one ; hence, *to imprecate* ; εὖχομαι, to pray for some blessing, often denoting a prayer accompanied with vows ; λίσσομαι, *to supplicate*. Cf. Eng. *litany*.

36. τόν: *whom*, G. § 140 ; H. 243 D. — ἡύκομος. So Am., Düntz., Koch ; but the position of the breathing indicates the pronunciation ἡϋ-, as Cr. and others write. — τέκε (τίκτω): *bore* ; aor., aug. omit.

37. κλύθι: Lex. κλύω. — μεῦ: G. § 79, Note 2 ; H. 233 D. — Χρύσην:

the city Chryse, or Chrysa, not the priest Chryses. — ἀμφιβέβηκας: L. & S. ἀμφιβάλω, 3.

38. Κίλλαν: Cilla or Killa, near Chrysa, between the foot of Mt. Ida and the Adramyttian gulf. Both cities disappeared at a very early period. — Τενέδοιο: Tenēdos. Cf. *Æn.* 2, 21 ff.

39. τοί. What are the meanings of this word as enclit. and as orthotone? Cf. note v. 28. It is sometimes difficult to say positively whether τοί (enclit.) is intens. or dat. for σοί. In this verse, and in v. 40, dat. — χαρίαντα: Cr., Damm, Koeppen call it adv., *gracefully*; others, adj. w. νήον. Perhaps it is best explained as predicate adj., placed proleptically, *If ever as a favor to thee, or as a joy to thee.* So Am. Others still as adj. in the sense, *graceful, beautiful.* So L. & S. — ἐπὶ...ἔρεψα (Lex. ἐπερέφω): *I have roofed over*, i. e. finished, as the putting on of the roof is the finishing act. The definition of L. & S., "*to deck, with garlands or tapestry,*" taken from Doed., is not generally approved by the German scholars, either editors or lexicographers.

40. κατὰ...ἔκηα: κατακαίω.

41. ταύρων ἢδ' (= ἡδέ) αἰγῶν limit μηρία (*pieces of the thighs*). — κρήνον: κραίνω, ep. κραιαίνω. Notice the ground of this petition, *If ever I have as a favor to thee*, etc. How different the prayer of the Christian! See Tyler's *Theol. of the Greek poets*, p. 163.

42. τίσααν (τίνω): cf. δοῖεν, v. 18, Note; *may the Danaï atone for*, etc. Δαναοί; cf. Ἀχαιοῖς, v. 2, Note.

43. τοῦ: *this one, him*; obj. of ἔκλυε.

44. κατ'...καρήνων: see L. & S. κατά. — κῆρ (note the accent distinguishing it from κῆρ); acc. of specif.

45. τόξα: *his bow*. Cf. στέμματα, v. 14, Note. — ὅμοισιν: dat. of place; G. § 190; H. 612. — ἀμφηρεφέα. The final short vowel made long under the rhythmic accent (in arsis). This occurs often.

46. ἐκλαγξαν (κλάζω). Critics find here an instance of onomatopoea, — adaptation of sound to sense. (Cf. Eng. clang, clank, clangor.) So also in πολυφλοίσβοιο, v. 34 (cf. Eng. flow, flood; also surf, surge). The resemblance is much more striking with the modern Greek pronunciation. — διστοί: without the diæresis; Am., F., Düntz, Koch; δίστοί, Cr. Cf. v. 17, Note on ἐυκνήμιδες. — χωμένοιο, sc. Ἀπόλλωνος: *on the shoulders of the angry god*.

47. αὐτοῦ, in distinction from διστοί, *as he himself moved*; (lit. *was put in motion*, L. & S. κινέω; or viewing κινήεντος as mid., with Cr. & Naeg., *as he moved himself* = *as he moved*.) — ἦιε (Att. ἦει, fr. εἶμι); Cr. and the older editors generally and the grammars have ἦιε, with the diæresis; but the recent German editors, F., Am., Hentze, Koch, Düntz, all write ἦιε (pronounced in three syllables). Cf. note on ἡύκομος, v. 36. — νυκτὶ ἑοικώς (ἑοικα): *like night*, i. e. appearing dark, sullen.

48. **μετὰ...ἔηκεν** (Lex. μεθίημι ; ἔηκεν, Att. ἤκεν, G. § 103 ; H. 403 D, 1), *he let fly*.

49. **βιοῖο**. Distinguish carefully between βίος and βλος. The verse is read in two ways, *Dire was the twang of the silver bow* ; or, *A direful twang arose from the silver bow*. The latter seems more exact. So F., Ar., Koch.

50. **οὐρήας** (οὐρεύς) : declens. cf. Ἀχιλλῆος, v. 1. — **ἐπώχετο** (ἐπιολχομαι) : *attacked*. — **κύνας ἀργούς** : *fleet dogs*. Hom. elsewhere uses the fuller expression κύνες πόδας ἀργαί, which aids us in determining the meaning here.

51. **αὐτοῖσι** (in distinction fr. οὐρήας and κύνας), remote obj. w. ἐφίει (ἐφίημι) ; βέλος direct obj. ; *hurling...at the men themselves*.

52. **βάλλ'** (= ἐβαλλεν). Note the force of the imperf., *he (continually) smote (them)*. — **αἰεὶ** and **θαμααί** : emphat. posit., *always, in crowds, etc., or always the frequent funeral-pyres, etc.*

Vv. 53–100. — At the instance of Hera, Achilles calls an assembly, in which the seer Calchas declares that Apollo is angry on account of the treatment of Chryses, and can be appeased only by the restoration of Chryseïs to her father.

53. **ἀνὰ στρατόν** : cf. v. 10. — **ἔχετο** (subj. κῆλα), properly spoken of living beings ; and figuratively, of inanimate objects.

54. **τῇ δεκάτῃ**, sc. ἡμέρᾳ. — **δε**. The usual position would be after τῇ. — **ἀγορήνδε** : local endings ? G. § 61 ; H. 203. Notice here η (-ήνδε) for α, G. § 30 ; H. 24 D, a. — **καλέσσατο**, Att. ἐκάλεσατο (καλέω).

55. **τῷ...θήκε** (= ἐθηκε) : lit. *put (the thought) in mind to him* ; more freely, *put (it) in his mind*. So the phrase is usually understood. Cf. L. & S. φρήν, II. 3. Yet Am. & Hentz. render it, *legte es ans Herz*, *laid it upon his heart* ; a rendering worthy of consideration. In either case, τῷ is to be viewed as dat. of indirect obj. ; not as dat. for gen.

56. **ὅτι...ὄρατο** (sc. Δαναούς, obj. of ὄρατο) : *because she saw (them) dying*.

57. **οἱ δ' ἐπεὶ...ἐγένοντο** indicates the transaction from the beginning to the end ; and may perh. be rendered, *And when now they were assembled and seated (auf Sitzen gereiht, Cr.)* Or with Derby, “when all were met and closely thronged around.” The latter expresses the idea of ὀμηγερέες more accurately. ἤγεθον (-εν for -ησαν, G. § 122, 2 ; H. 355 D, c) : Lex. ἀγείρω.

58. **τοῖσι** belongs logically both w. ἀνιστάμενος (G. § 184, 3, Note 2 ; H. 601) and w. μετέφη, the dat. depending on μετὰ in compos. ; *rising up among them, addressed them*. — **δε** : notice carefully its use here, connecting the principal to the subordinate clause ; rare in Att., but more frequent in

Hom.; G. 227, 2; H. 862, b; L. & S. δέ, II. 1. It is perhaps in such connections a weaker form of δή, as μέν for μήν. — πόδας, acc. of specif. w. ὤκους.

59. ἄμμε = ἡμᾶς (G. § 79, Note 2, ἐγώ; H. 233 D); subj. of ἀπονοστήσειν. — πλαγχθέντας: πλάζω. — δίω: Cr. δίω; Att. οἶμαι or οἶμαι. *Noiuv I think that we, driven back (or having wandered back), will return (home) again.*

60. Notice εἰ κεν w. the optat. G. § 227, Note; H. 748, fine print.

61. εἰ δή: "Introducing something known." Cr., *if, as is now the case*, etc. — δαμάξ (Lex. δαμάζω): fut.

62. ἐρείομεν: L. & S. ἐρομαι; for short mode-sign and for εἰ st. ε, see G. §§ 122, 2 (subj.); 124, 2; H. 347 D; 370 D, b; *let us inquire of, let us question.*

63. καὶ γάρ τε. Note carefully the frequent epic use of τέ, attached to other particles and to relatives; not translated into English. See L. & S. τέ B.

64. ὅς κ' εἴποι ὃ τι. Notice here the force of κέ: *who might tell* (i. e. if we should ask him) *why*, etc. G. § 210; H. 722, a; ὃ τι, adv. acc. G. § 160, 2; H. 552, a.

65. εἴτε...εἴτε: *whether...or*; epexegetical of the preceding question. — ὃ γε: *this one, he*, i. e. Apollo. — εὐχολῆς, ἐκατόμβης: gen. of cause w. ἐπιμέμφεται, G. § 173; H. 577, *on account of a vow*, etc., i. e. because of any delinquency in the fulfilment of a vow, etc.

66, 67. αἰ κέν πως κτέ.: *if perchance in some way he may consent to avvert*, etc. Connect this in thought w. the principal sentence, ἄλλ' ἄγε δὴ ...ἐρείομεν, *but come now, let us*, etc. — ἀρνῶν...αἰγῶν τελείων limit κνίσσης, and this depends on ἀντιάσας: *having partaken of the savor of*, etc., G. §§ 170, 171; H. 574. — βούλεται: subjunc. short mode-sign. — ἡμῖν: dat. of interest; ἀπό w. ἀμύναι, tmesis. — With the thought of this passage, cf. Tyler's Theol. of the Greek Poets, p. 160 ff.

68. ὥς: cf. v. 33, Note. κατ'...ἔξετο: καθέξομαι. — τοῖσι: cf. v. 58.

70. τά τ' ἐόντα (Att. ὄντα): *both the things existing*, i. e. the present... πρὸ τ' ἐόντα, *and the things before*, i. e. the past.

72. ἦν (possess. pron. -ὅς, ἦ, ὅν) διὰ μαντ-: *by means of his knowledge of divination* (Att. διὰ τὴν μαντ-). — τήν, as relat.: *which*. — οἱ (enclit.) = Att. αὐτῶ: is an indirect reflex. in Att. G. § 144, 2; H. 671, a. — πόρρ: aug. omit. L. & S. πόρρ (an assumed pres.).

73. ὃ: *this one, he*, written ὃ because followed by an enclit. Cf. ὃ γε, v. 68. — σφίν (G. § 79, Note 2; H. 233 1) = σφί w. ν movable = Att. αὐτοῖς. — ἀγορήσατο (ἀγοράομαι) καὶ μετέειπεν: *took part in the (business of the) assembly and spoke among them.*

74. κέλευ: ending (cf. νέηαι, v. 32), G. § 122, 2 (Indic.); H. 363 D.

δαίφιλε. So Am., F., Koch, Düntz.: Cr. writes Διτ φίλε, *dear to Zeus, loved of Zeus*.

75. ἐκατηβελέταο (ἐκατηβελέτης): ending G. § 39; H. 136 D, b.

76. ἐρέω, Att. ἐρῶ, as fut. of φημί (not to be confounded w. ἐρέω, *to inquire*; cf. ἐρείομεν, v. 62). The connection indicates the proper meaning. — σύνθιο (συντίθημι), Att. σύνθου, 2 aor. mid. impv.: *put together for thyself*, i. e. *give heed*. — δημοσσον: *δμνυμι*.

77. ἦ μὲν (= μὴν): a strong asseveration. — πρόφρων: adj. w. the subj. of ἀρήξειω, *that you will, with forward mind*, i. e. *freely, boldly, defend me*, etc. Nom. w. the infin. G. § 136, Note 2; H. 775.

78. χολωσέμεν (χολῶ): endings of the infin. G. § 122, 2 (infin.); H. 359 D, *that I shall enrage a man*, etc. — ὅς relates to ἄνδρα. — μέγα, adv. w. κρατεῖ, *greatly*, i. e. *powerfully*.

79. Ἀχαιοί (cf. note v. 2), as distinguished fr. Ἀργεῖοι, is thought by Gladstone to denote particularly the aristocracy. — καὶ οἱ (dat.) *and him*; st. καὶ ᾧ, *and whom*.

80. κρείσσων, sc. ἐστί: *is superior*. — ὅτε χῶσεται (aor. subjunc. w. short mode-sign): ὅτε st. ὅταν or ὅτε κε, G. §§ 234, 223, Note 2; H. 759, *whenever he is enraged with*, etc. — χέρη (Cr. χέρη): L. & S. χερειών, II.

81, 82. εἰ περ γάρ τε (Epic use)...καταπέψῃ (καταπέπτω): *for if indeed (= granted that) he suppress* (lit. *boil down, digest*). — χόλον: *rage, anger*; κότον, *a grudge*, something more lasting. — ὅφρα τελίσσῃ: *until he accomplish it* (the revenge which in his settled anger he purposes).

83. ἐοῖσι: possess. pron. fr. ἐός = ὅς; Att. ἐν τοῖς στήθεσσι: *in his breast*. — φράσαι (φράζω): impv. mid. *consider*; the act. means *to indicate, to say*.

85. θαρσήςσας μάλα εἰπέ (impv., note the accent): *with courage* (lit. *having taken courage*) *tell certainly*. — θειοπρόπιον: last syllable made long, by the rhythmic accent. Cf. ἀμφορεφέα, v. 45.

86. οὐ μά: οὐ is expressed here and repeated before τίς, v. 88, with special emphasis; *for no! by Apollo...no one...shall lay* (ἐποίησι, ἐπιφέρω). — δαίφιλον: *dear to Zeus*; cf. v. 74. — ᾧ τε, w. εὐχόμενος: *to whom praying*, i. e. *through whose aid you, Calchas, make plain*, etc.

88. ἐμὲ...δερκομένοιο: gen. abs., *while I live*, etc., spoken in a threatening tone.

89. σοί: remote obj. of ἐποίησι. Observe that σοί is orthotone in Hom., though enclitic in Att. The dat. τοί in the sense of σοί is enclit. — κοίλῃς: dat. plur. w. νηυσί, G. § 39; H. 129 D. Cf. v. 26.

90. συμπάντων Δαναῶν. It is better, I think, in rendering, to leave this for the place where it stands in the Greek sentence; and to repeat the idea οὐ τις; *no one of all the Danaï*, etc. — οὐδ' ἦν: *not even if*, etc. Calchas had already plainly indicated (vv. 78, 79) against whom his words would be directed.

91. πολλόν: Att. πολύ, *much*, *by far*. — ἄριστος: pred. w. εἶναι, cf. πρύφρων, v. 77. — εὔχεται εἶναι: *boasts that he is*, etc. See L. & S. εὔχομαι, III.

92. ἦδδα (αὐδάω): imperf. 3d sing.; pronounced in two syllables.

93. Cf. v. 65. — Vv. 94, 95, cf. vv. 11, 13.

95. οὐδ' ἀπέλυσε: *nor did he release*. Meaning of λύω in the mid.? Cf. v. 13.

96. τούνεκ' ἄρα: *for this very reason*.

97. πρὶν...πρὶν, expressed in the principal and also in the subordinate clause: rendered only in the latter (the subordinate) clause by one word; *nor will he avert* (ἀπώσσει, ἀπωθῆω)...*until*, etc.

98. πρὶν, w. the infin. ἀπὸ...δόμεναι (Att. ἀποδοῦναι): G. § 274; H. 769. Force of ἀπό in compos. See Lex. ἀποδίδωμι (*to restore, render, what is due*); *until (we) give back*, etc. The subj. of ἀποδομεναι and of ἀγεω is intentionally left indefinite, although the reference to Agam. is sufficiently distinct.

99. ἀπριάτην ἀνάποινον: *unbought, without a ransom*; usu. considered advs. Am., Cr., Düntz., Koch, and others; yet F. remarks, "they appear to be adjs. here." Notice the asyndeton, giving liveliness to the expression.

100. ἐς Χρύσην (the town), *to Chrysa*. The idea, *to* or *for* Chryses, would naturally be expressed by the dat. Χρύση. — μὲν: obj. both of ἱλασάμενοι and of πεπιθοίμεν (2 aor. w. redup. of πείθω, G. § 122, 1; H. 425 D); *then having propitiated (him) we might persuade him*.

Vv. 100–187. — Conflict between Agamemnon and Achilles.

101. Cf. v. 68. — δ γε: the prophet Calchas.

103. μένος (gen.) w. πίμπλαντο (πίμπλημι); μέγα, adv.; cf. v. 78; φρένες ἀμφιμέλαιναι is in keeping with the idea of anger: *his heart, black all around, was greatly filled with rage*.

104. οἱ (enclit.) is not, I think, to be regarded as dat. for gen., or as possess. dat., w. ὅσσε; but rather as dat. of interest, or ethical dat. (G. § 184, 3, Note 5; H. 597, 599); and may be omitted in rendering. When we say, *his two eyes*, we are simply rendering ὅσσε, as above we render φρένες *his heart*, and v. 95, θύγατρα *his daughter*. — λαμπετόντι (λαμπετάω): contraction? G. § 124, 1; H. 370 D, a. — ἔκτεν: syncop. for ἐικέτην, G. Appendix εἰκω; H. 409 D, 7, *his two eyes resembled glowing fire*.

105. Κάλχαντα, w. προσέειπεν. Notice the asyndeton. — κάκ' (= κακά), obj. of ὁσσομένοσ (L. & S. ὁσομαι). Cf. Shakespeare's expression, *looking daggers*, and Uhland's, *was er blickt ist Wuth, What he looks is wrath*.

106. οὐ πάποτε: *not yet at any time, never yet*. — τὸ κρήγυον: generic article; cf. τὰ κακά, v. 107.

107. τὰ κακά: subj. of φίλα ἐστί, μαντεύεσθαι added as epexegetical (explanatory); F., lit. *the things (which are) evil are always agreeable to you in mind to foretell*; i. e. *it is always pleasant to you to prophesy evil*.

108. ἐσθλὸν...τι...ἔπος: obj. of εἶπας, *you have neither spoken any noble word hitherto, nor, etc.* Or, if πῶ here is taken in the sense of πῶς, as seems necessary in some other passages, we may render, *you have neither in any way spoken, etc.* The first rendering is the usual one. οὐτ' ἐτέλεσσας, *nor accomplished it, nor brought it to pass*, added for emphasis; something as Hom. joins ἔπος τε ἔργον τε.

110. ὥς δὴ: ironical (F., Am.); *that really on this account, etc.* — σφίν: cf. v. 73.

111. οὐνεκα: cf. v. 11. — κούρης Χρυσήϊδος “depends rather on δέξασθαι than on ἀποινα.” F. “The genitive belongs to ἀποινα, not to δέξασθαι. Düntz. I should say it belongs to neither word exclusively, but to the idea of the two combined; *to receive the splendid ransom for the maiden Chryseis*; gen. of cause, G. § 173, 1; H. 577, b.

112. βούλομαι is comm. understood here, as προβέβουλα v. 113, and βούλομαι in v. 117, in the sense *malō, μᾶλλον βούλομαι*; *since I much prefer to have her herself (in distinction from the ransom) at home*.

114. ἔθην (G. § 79, Note 2; H. 233 D) w. the comp. χειρῶν, *not inferior to her, i. e. to Clytæmnestra*.

115. Accs. of specif.; δέμας and φυή are usu. defined in the lexicons in nearly the same words; yet δέμας (same stem as δέμω, *to build*) seems rather to denote the *stature*, and φυή (akin to φύομαι, *to grow*) the *form*. Cf. 2, 58, where the words εἶδος, μέγεθος, and φυήν are used to denote *looks, stature, form*. — οὔτε τι ἔργα: lit. *nor at all in works*; perh. we may render, *nor in any accomplishments*.

116. καὶ ὥς (so F., Am., Düntz., Koch after οὐδ' and καί; but Cr., Dindl., and others write ὥς): *even thus*, notwithstanding all my preferences. — δόμεναι: cf. v. 98. — τό γε, subj.; ἀμεινον, pred., sc. ἐστίν, *if this is, etc.*

117. βούλομ' (notice the asyndeton; also the elision of αι in Hom.)...ἤ: *I wish...rather than*. Cf. v. 112. — λαόν, subj. of ἐμμεναι (Att. εἶναι); σῶν, pred.

118. ὄφρα μὴ οἶος...ἔω (Att. ὦ): *that I may not be alone (or the only one)*. Distinguish carefully οἶος and οἶος.

120. ὃ μοι γέρας: *that my reward, etc.*; explanatory of τό γε; ὃ here and in some other passages is usually understood in the sense of ὅτι; μοι, dat. of interest or ethical dat. Cf. note on οἱ v. 104. — ἄλλῃ, adv.: *elsewhere, in another direction*.

123. πῶς γάρ: *for how, etc.*, is to be closely connected in mind with the unreasonable demand of Agamemnon.

124. οἶδέ τί που ἴδμεν (Att. ἴσμεν, οἶδα); lit. *we do not even at all anywhere know of*, etc.; a very intensive expression.

125. τῇ...τά: the former relat., the latter demonst.: *those things have been divided which*, etc. πολλῶν (Att. πόλεων) depends on ἐξ-; ἐξεπράθομεν, Lex. πέρθω; δέδασται, Lex. δαίω (B), *to divide*.

126. λαούς, subj. of ἐπαγείρειν, which repeats with emphasis the idea first expressed in παλλίλογα (adj. or adv.), *that the people collect these things together over again*.

127. θεῷ: *to the god*, i. e. to Apollo, of whom Chryses was priest., — a stronger appeal than though he had said *to her father*. πρὸς, πρό and ἔμυ.

128. Notice the force of ἀπο- in compos. w. τίσομεν (Lex. τίνω), *we Achaeans will repay (thee), will pay in full*, etc. Cf. ἀποδόμεναι, v. 98. — αἱ κέ ποθι = Att. ἐάν που, *if perchance*. See L. & S. πού, II. Cf. πού, v. 124.

129. δῶσι (II. 361 D; G. § 128, 2; cf. § 122, 2 (subj. and optat.) = Att. δῶ, *shall grant (to us) to sack*, etc. — εὐτείχεον: adj. of two endings.

131. μὴ δ' οὕτως. Is δ' for δῆ, with an elision of η? So Am., F., Cr., Koch; yet Diintz. takes it for δέ as a connective. I am inclined to take δ' here for δέ, and to understand it as a weaker form of δῆ. Cf. its use in οὐδέ, μηδέ, and Epic καὶ δέ; also in the apodosis; ἐγὼ δέ, *then I*, v. 137; τοῖσι δέ, v. 58. Cf. also the use of μέν for μήν. — ἀγαθός περ ἑών: πέρ intens.; ἑών is usually taken here as causal; *since you are very brave (da du doch wacker bist. Am., Hentze; da du so brav, tapfer bist. Cr.)*. Some, however, take ἑών as concessive; *though*, etc.

132. κλέπτε νόφ: w. μὴ δ' οὕτως, lit. *do not thus attempt to steal in mind (in thought, in purpose), since*, etc.; παρελεύσεαι, παρέρχομαι. For the pres. denoting attempted action, see II. 702, fine print; G. § 200, N. 2.

133. ἢ ἐθέλεις, κτέ. *Do you indeed wish, to the end that you yourself may keep your prize, that I, on the contrary, sit thus destitute?* Cr., Naeg., and some others take ὅφρα here as temporal, *while*, etc. All the recent editors take it as final; and so I have rendered it above. In the temporal sense, it comm. takes the indic. — αὕτως: *just so, just in the way you propose, utterly*; w. δεύομενον (δεύομαι, Att. θέομαι, *to want*), which agrees w. ἐμέ. — κέλειαι: cf. v. 74.

135, 136. εἰ μὲν δώσουσι...ἔσται: a conditional sentence with no conclusion expressed; II. 753, a; G. § 226, Note. It is usual here to supply the apodosis in translating. *If...will give*, etc., *it will be well* (καλῶς ἔξει). — ἀρσαντες (ἀραρίσκω) κατὰ θυμόν: *having suited it (γέρας) to my mind*. — ἔσται, subj., sc. γέρας: *that it may be an equivalent (to the maiden)*.

137, 138. εἰ δέ κε, Att. ἐάν δέ. — δώσωιν: II. 370 D, c; G. § 128, 2. — ἐγὼ δέ. Notice the use of δέ here, *then I*, etc. Cf. vv. 58, 131. — κέν...

ἔλωμαι (aor. subjunc.; II. 720, c; G. § 209, 2)...ἔλν: *will go and take*, etc. — τὸν...γάρας, obj. of ἔλωμαι.

138, 139. ἦ.. ἔλν: *or will take and lead away (that of) Od.* — κέν, w. fut. indic. κεχολώσεται: II. 710, b; G. § 208, 2. — δν: const. H. 551; G. § 162, *whom I shall (or may) approach*.

140, 141. μεταφρασόμεθα (μεταφράζω, mid.), ἐρύσσομεν, ἀγείρομεν, θέλομεν (Att. θῶμεν), βήσομεν: subjunc. w. short mode-sign; cf. ἐπέλομεν, v. 62, Note; μεσθα, Att. μεθα, *let us consider, let us draw*, etc.; ἄγε, interjec.; cf. v. 62; *and now, come! let us*, etc.

142, 143. ἐς...ἐς...ἄν (= ἀνά), sc. νῆα: *let us collect into (it)*, etc. — αὐτήν: intens. pron. w. Στυσηίδα.

144. ἀνὴρ βουλευφόρος: appos. w. εἰς τις, subj. of ἔστω; ἀρχός, pred., *let some one...be leader*, etc.

147. ἡμιν. Note the accent. So Am., F., Koch, Cr. Dat. of interest, *for us*. — ῥέξας (Lex. ῥέζω): particip. denoting *means*; H. 789, b; G. § 277, 2.

149. ἀναιδείαν: acc. w. ἐπιειμένε (ἐπιέννυμι).

150. πείθεται. Note the force of the subjunc. here; H. 720, c; G. § 256.

151. ὀδόν: cogn. acc.; ἐλθέμεναι (Att. ἐλθεῖν), μάχεσθαι, explanatory of ἐπεὶ πείθεται, *obey your words, either to go on an expedition (to Chrysa, as you now propose), or*, etc.

152. οὐ γὰρ ἐγώ. Note the sudden and spirited transition from the indef. τις to ἐγώ. — αἰχμητῶν: appos. w. Τρώων.

153. δεῦρο: *hither*; connect in thought w. ἦλυθον; μαχησόμενος, note this form of the fut. in Hom. — μοι αἵτιοι: "*guilty towards me*." Felton.

154. οὐ γὰρ πώποτε: cf. v. 106. — ἐμὰς βοῦς: *my cattle*. Notice the gender, the herds consisting chiefly of cows. — ἤλασαν: ἐλαύνω, *to drive away*.

156. ἐδηλήσαντο: Lex. δηλέομαι. — ἐπεὶ ἦ: the reading of all the recent editt. st. ἐπειδή; ἦ is intens. w. μάλα. — πολλὰ μεταξύ, sc. ἐστίν: *since very many things lie between*, i. e. between fertile Phthia, land of heroes, and the Trojans.

157. Appos. w. πολλὰ.

158. σοί (w. ἅμα): cf. note v. 89. — ἐσπόμεθα: ἔπομαι.

159, 160. τιμὴν ἀρνύμενοι...πρὸς Τρώων: *acquiring honor for.. from the Trojans*. For this use of πρὸς, see L. & S. πρὸς, A. II. — τῶν: *these things*; emphat. — μετατρέπη: 2d pers. sing.

161. καὶ δὴ μοι...ἀπειλεῖς: *and now you threaten yourself to*, etc.; αὐτός, w. the infin.; cf. πρόφρων, v. 77. — μοί: remote obj. w. ἀφαι-; H. 597; G. § 184, 3. For other constructions w. ἀφαιρέω, see Lex.

162. ᾧ ἐπι: anastrophe; H. 102 D, b; G. § 23, 2; *for which*. — δόσαν,

Att. ἔδωσαν : gave (it, the reward). Notice the change from the preceding relative sentence. Cf. v. 79 for the same change.

163. οὐ μὲν (= μὴν) σοὶ ποτε... γέρας : lit. *I never have a reward equal with you*, i. e. *equal with yours, when, etc.* Distributions of booty had no doubt often been made during the preceding years of the war. Note the omission of ἀν in this clause.

164. εὐναιόμενον. Am. and Koch have here the reading ἐὺ ναιόμενον. — Πτολίεθρον : indef., *a well-situated town of, etc.*

166. τὸ πλείον, obj. of διέπονσι (accomplish).

167. σοὶ τὸ γέρας, sc. ἐστὶ : *the reward for you (or for thee) is, etc.* τὸ w. γέρας approaches very near the Attic article in force. — ὀλίγον, φῶλον, sc. γέρας, obj. of ἔχων : *but I with, etc.*

168. κάμω, κάμνω : πολεμίζων (Att. πολεμῶν), particip., denoting means.

169. ἡ πολύ : *by far*. Cf. ἡ μάλα, v. 156.

170, 171. ἱμην, Att. ἰέναι, w. φέρτερον : *better to go, etc.* — οὐδὲ σ' ὀίω... ἀφύξην (ἀφύσσω). This is generally rendered nearly in this manner : *nor do I purpose, being (as I am) in dishonor here, to amass wealth and riches for you*. This meaning of ὀίω is thought to be well established ; although by no means the usual one ; σ' with this rendering must be taken for σοί, and this is said to be the only instance of the elision of οἰ in σοί ; although οἰ in μοί occasionally suffers elision. The other rendering is this : *nor do I think that you will amass wealth and riches here, while I am in dishonor*. This construction has the advantage of taking σ' for σέ and ὀίω in its ordinary sense. It is preferred by Koch, and advocated by Leo Meyer in Kuhn's Zeitschr. The reading would then be οὐδέ σ' ὀίω. Recollect that σέ is enclit., but σοί in Hom. orthotone.

173. μάλα w. the impv. cf. v. 85. — ἐπίσονται : ἐπι-σεύω.

174. παρ' for πάρεσιν : II. 102 D, a ; G. § 191, 3, Note 5, παρὰ w. ἄ elided would be παρ' ; II. 100 ; G. § 24, 3. — ἔμοιγε and above ἔγωγε : the words of one who feels his own importance. The force may be conveyed in English by the emphasis and the haughty tone.

175. κέ, w. fut. indic. to mark the future event as contingent : *who will honor me* (if an opportunity shall occur) ; H. 710, b ; G. § 208, 2.

177. Faesi's edit. (fünfte Auflage, besorgt von F. R. Franke) is the only one that I have seen which includes this verse in brackets. — ἔρις, sc. ἐστὶ : φίλη, pred. : *strife is dear, etc.* With πόλεμοι and μάχαι understand the same pred.

178. καρτερός : positive degree. How would it be accented if it were comp.? — θεός που : *doubtless some god, etc.*, i. e. no credit is due to you. Cf. τοθί, v. 128, Note. — τό γε refers to the clause ἐλ...έσσι, *if you are very strong* ; and this perh. is a sarcastic allusion to vv. 165, 166, *my hands accomplish, etc.*

179. Notice the asyndeton here and also v. 178.

180. σέθεν (Att. σοῦ. Cf. ἔθεν, v. 114), depends on ἀλεγίζω.

181. κοτέοντος, sc. σέθεν. The thought is repeated with little variation, chiefly for emphasis.

182. ὥς is usually now taken as comparative here with an implied οὕτως following in v. 184. Cr. and some of the older edit. take it as causal. The English word *as* has the same double signification and is therefore an accurate rendering here, *As Phæbus Apollo...I will send her...but I myself will go...and lead away*, etc. Notice here ἀφαιρείσθαι w. two accs. — κ' ἄγω: cf. κέν...ἔλωμαι, v. 137, Note.

185. τὸ σὸν γέρας: emphat. appos. w. Βρισηίδα. If τὸ is taken here as demonstr., it would be rendered *that reward of thine*.

186. σέθεν, w. φέρετος, comparat. (note the accent, cf. note on καρτερός, v. 178): *better than you, superior to you*.

187. ἴσον...φάσθαι (Att. φάναι): *to fancy (himself) equal with me*. L. & S. φημί, I. — ὁμοιωθῆμεναι (Att. ὁμοιωθῆναι, ὁμοίω) ἀντην: *to make himself face to face similar to me, to compare himself openly with me*.

Vv. 188–222. — The Intervention of Athēna.

188. Πηλεΐωνι: so F., Am., Koch, st. Πηλείωνι; a patronymic; in Eng., *son of Peleus*, or *Pelion*, or *Pelion*; dat. w. γένετ' (= ἐγένετο), lit. *wrath arose to*, etc. — ἐν, w. στήθεσσω (ν movable *metri gratia*). — οἷ, dat. μερμήριξεν; not necessarily rendered into Eng. Cf. note on οἷ, v. 104; ἥτορ, subj.: *his heart within his shaggy breast*, etc.

190–192. ἥ...ἥε (so F., Am., Düntz.: ἥε. Cr., Koch, Dind.): *whether...or*. — τοὺς μὲν...ὁ δέ: *should disperse these* (the companions of Agamemnon) *while he* (Achilles), etc. One might expect here the antithesis τοὺς μὲν...Ἀτρεΐδην δέ; but ὁ δέ gives more prominence to Achilles, the principal figure in the mind of the poet, who never hesitates to sacrifice grammar to art.

193. εἶος, Att. ἔως: *while*. — κατὰ φρένα καὶ κατὰ θυμόν is not mere tautology, as both mind and heart were strongly exercised.

194. ἔλκετο δ'...ἦλθε δ' Ἀθήνη: *and was drawing...then Athena came*, etc. For this use of δέ after ἦλθε, cf. note on δέ, v. 58.

195, 196. πρὸ...ἦκε: *sent (her, i. e. Athena) forth*, etc. — ἄμφω, obj. of φιλέουσα and understood (in the gen.) w. κηδομένη. This verse assigns the reason of πρὸ...ἦκε.

197, 198. στή, Att. ἔστη, sc. Ἀθήνη. — ξανθὴς κόμης: gen. of the part. H. 574, b; G. § 171; *took hold of Pelion by his golden hair* (or *blond hair*). — οἷω, sc. οἷ: *to him alone*. — ὁρᾶτο: mid., *saw (her)*.

199, 200. μετὰ δ' ἐτράπετο, μετατρέπω. — δεινὸν...φάανθεν (II. 396 D;

G. Appendix, *φαίνω*; -εν for -ησαν; H. 355 D, c; G. § 122, 2. Notice also a plur. verb w. dual subj.; H. 517; G. § 135, N. 3); *her two eyes shone terribly*; *οἱ* refers to Athena; lit. *shone in respect to her*. Cf. note on *οἱ*, v. 104. — *δέ*, after *διδῶ*, causal, *for*. So Am., Koch, and others. The rendering, *and her two eyes appeared to him terrible*, is not approved by the best German editors.

201–203. *μῖν* depends on *προσ-*, *ἔπεα* on -ηῦδα (*αὐδάω*), *speaking* (*φωνήσας*), *he addressed to her*, etc. — *τίπτ'* = *τί ποτε*: *why I pray?* — *ἦ ἵνα... ἴδῃ* (2d pers.): *is it that you may behold*, etc.

204, 205. *ἐκ... ἐρέω*: L. & S. *ἐξερέω* (A). — *τό*: *this, it*. — *καὶ τελέεσθαι* (fut.): *that it will come to pass also*. — *ἧς ὑπεροπλῆσι* (an abstract noun in the plur.): *by his insolent acts*. — *ἄν ὀλέσση* (*ὀλλυμι*): cf. note on *κέν... ἔλωμαι*, v. 137, Note.

206. *γλαυκῶπις*: *fierce-eyed* (cf. *διδῶ*, v. 200). This has been perhaps the most common rendering; but Schliemann suggests that the epithet *γλαυκῶπις* was derived from the owl-faced images found in such abundance among the ruins of Hisarlik (now generally supposed to be the Ilium of Homer). Schliemann derives *γλαυκῶπις* fr. *γλαῦξ*, *γλαυκός*, *an owl*, and *ὤπη*, *face*. Whether this opinion will prevail, so that we shall hereafter hear the rather unpoetic rendering *owl-faced* or *owl-eyed Athena*, it is perhaps premature to say. Cf. Sch., Troy, and especially Mycenæ, p. 19, Note A.

211. *ἀλλ' ἢ τοι ἔπαισιν μὲν* (= *μήν*): (not by any violent act) *but at all events with words*, etc. — *ὀνειδίσον*: L. & S. *ὀνειδίξω*, II. 2. — *ὥς ἔσται περ* is rendered in two different ways: (1) *just as it shall come to pass*. Cr., Koch, Naeg.; (2) *just as (it, i. e. the language of reproach) shall come*, i. e. *as much as you please, as vehemently as you please*. F., Am., Diintz.

212. Cf. v. 204. — *τετελεσμένον ἔσται*: a fut. pf. in force; lit. *this will be (having been) accomplished also*.

213. *καί*: intens. w. *τρίς τόσσα... δῶρα*. — *τοί, w. παρέσσειται*, lit. *will be present with thee*. More freely rendered, *At some time you will receive even thrice as many*, etc.

214. *ἡμῖν*: *to us*, i. e. Athena and Hera.

216, 217. *εἰρύσασθαι* (σσ, metri gratia): Lex. *ἐρύω*, *to draw to one's self*; hence, *to keep, observe, obey, the word of you both*. — *κεχολωμένον* (sc. *ἐμέ*, subj. of *εἰρύσσει*): *even though very greatly enraged in heart*.

218. *ὅς κε... ἐπιπείθεται* (a cond. relat. sentence, equivalent to *ἐάν τις*, κτέ.; H. 757; G. § 233): *whosoever obeys*, etc. — *μάλα τε* (Epic use of *τέ*): confirmative. — *ἔλθον*, impf. w. aor. sense; here used as gnomic aor. and translated as pres.; H. 707; G. § 205, 2; *him do they certainly hear*.

219. *ἦ*: Lex. *ἡμί*: *he spoke*. It forms a sentence by itself, and may thus be distinguished from *ἦ* intens. — *σχέθι* (Lex. *σχέθω*, *ἔχω*): *he continued to*

hold, or *he checked*, i. e. he did not draw his sword any further from the scabbard. Cf. v. 194.

220 – 222. ὥσε, ὥθέω. — Οὐλυμπόνδε: cf. οὐρανόθεν, v. 195. οὐρανός, generic, *the heavens*; Οὐλυμπος, more limited in meaning, that part of the heavens where the gods dwelt. Cf. in v. 497, οὐρανὸν Οὐλυμπόν τε. — βεβήκει (βαίνω): *was gone* (that very instant), — the plupf. denoting the suddenness of her departure. — δώματ' ἐς: *into the mansion of*, etc.; prep. after its noun; δώματα, plur. same principle as τόξα, v. 45; στέμματα, v. 14. The departure of Athena was as sudden as her first appearance. She had appeared to Achilles alone.

Vv. 223 – 303. — Renewal of the strife between Achilles and Agamemnon.

223. ἑαυτίς: *again*, *anew*. His conflict w. Agam. had been interrupted by the sudden appearance of Athena.

225 – 228. κυνὸς ὄμματ' ἔχων (same idea as κυνῶπα, v. 159): put in this form to correspond with κραδίην ἐλάφοιο. — οὔτε ποτέ: join w. τέτληκας θυμῷ; *never have you dared either*, etc. — πόλεμον. Observe the prevailing meaning in Hom. See L. & S. Notice also that the ultima takes the place of a long syllable. The foot is -μον ἄμα, a dactyl. Cf. v. 491. — ἀριστήεσσιν: ἀριστεύς. — τὸ δέ...εἶδεται: *for this seems*, etc. Difference between κῆρ and κῆρ? εἶδεται, L. & S. ΕΙΔΩ, A, II. Cf. Lat. *videtur*.

230. ὧρ' ἀποιρῆσθαι (Att. ἀφαιρῆσθαι) ὅς τις: *to take away the gifts from (him), who*, etc. Notice the omission of ἄν w. ὅς τις...εἶπη; II. 757, 759; G. §§ 233, 223, Note 2.

231. δημοβόρος βασιλεύς is perhaps better viewed as an exclamation expressing disgust, rather than as a direct address; II. 541; G. § 157, Note.

232. ἦ γὰρ ἄν, κτέ.: condition omitted; II. 752; G. § 226, 2; *for* (otherwise, i. e. did you not rule over worthless men) *you would surely now, Atreides, for the last time*, etc.

233. ἐπὶ...όμοῦμαι: L. & S. ἐπόμνυμι.

234 – 236. ναὶ...σκηπτρον: connect w. v. 240, *By this sceptre...surely at some time a longing for Achilles shall come upon*, etc. — τὸ μὲν (= μὴν) ...λέλοιπεν: *which shall never put forth*, etc. (and has never put them forth) *since*, etc. — περὶ...ἔλεψεν: L. & S. περιλέπω. — χαλκός, as often, the material for the thing made (metonymy). We may render it *the knife*. This entire passage is imitated by Virgil, *Æn.* 12, 206 ff.

237 – 239. φύλλα...φλοιόν: partit. appos. w. ἔ; H. 500, b; G. § 137; the whole and the parts (σχῆμα καθ' ὅλον καὶ μέρος); *for this knife has peeled it round about* (has peeled off) *both leaves and bark* (so Cr.); Lex. περιλέπω; or, as it is often read, *for round about it the knife has peeled off*

both leaves, etc. — μίν, *it*, the sceptre (cf. ξ, v. 236); obj. of φορέουσι. — οἱ τε (Epic use of τέ). — ἐρύαται: Lex. ἐρύω; -αται; H. 355 D, e; G. § 122, 2; the sons of the Achæans...administering justice, who maintain the laws by the authority of Zeus. — ὁ δέ...ἴσεται: and this shall be, etc.

241-244. ἀχνύμενος: concessive; πέρ, intens. — ἀμύξαις: ἀμύσσω. — δ: here used as causal conj. = ὅτι. For δ in the declarative sense of ὅτι, cf. v. 120. — τέ, Epic use: so that δ τε = ὅτι τε; because you did not honor the bravest, etc.

245-249. ποτὶ (Att. πρὸς) δέ...γαλή: and on the ground he cast, etc. — πεπαρμένον (πέλω) agrees w. σκήπτρον. — τοῖσι, w. ἀν-: cf. vv. 58, 68. — τοῦ (relat.)...ῥέειν (ῥέω) αὐδῆ: from whose tongue also flowed speech, etc. καὶ connects the thought of the entire verse w. ἦδυνεπής; cf. Cic. de Senec. 10, 31, *ex ejus lingua melle dulcior fluebat oratio*.

250-252. τῷ, w. ἐφθιάθ' (= ἐφθιάτο, fr. φθίνω; ending -ατο, cf. ἐρύαται, v. 239): and from before him had passed away already, etc. — Notice the difference between οἱ οἱ; the former, relat., subj. of τράφεν (= ἐτράφησαν, fr. τρέφω) and ἐγένοντο; the latter, dat. w. ἅμα, together with him, lit. were brought up and born. Our idiom would invert the order, were born and brought up. "In a hysteron proteron, the more important thought usually precedes the other; the second appears as a less essential complement of the idea. Hence ἅμα τράφεν, as denoting a more intimate relation among men than ἐγένοντο, is placed first." F. "In the retrospect, the period of one's education appears nearer and more important than the time of one's birth, and, hence, is mentioned first." Naeg. — Notice the frequent use of μετά, w. the dat. in Hom.; st. Att. ἐν w. dat.

253, 254. ὦ σφιν: cf. v. 73. — ὦ (oxytone), an exclamation; ὦ (perispomenon), used before the vocative, in a direct address. L. & S. write in this phrase ὦ; but Cr., Am., Düntz., Dind., F., Koch, Seiler, etc., write ὦ w. πύποι. The exclamation here seems to denote chiefly the emotion of grief; O, woe is me! truly, great sorrow, etc.

255-258. γηθήσαι (optat.). Notice the accent. — κεχαρόλατο (χαίρω): Epic 2 aor. mid. κεχαρόμην. — πυνθόλατο (πυνθάνομαι): ending -ατο; cf. ἐφθιάτο, v. 251; would rejoice...if they should ascertain, etc. — σφῶν, remote obj. w. πυνθόλατο: respecting you two. — οἱ: plur. relates to σφῶν, dual; cf. note on φάανθεν, v. 200. — περὶ μὲν and περὶ δέ, w. ἐστέ: who are superior to the Danaï in counsel (i. e. in giving counsel) and are superior in fighting. — μάχεσθαι: infin. as verbal noun, acc. of specif.; same const. as βουλήν.

260, 261. καὶ ἀρείοσιν...ὑμῖν: even braver than you; the dat. ὑμῖν by the attraction of ἀρείοσιν; = ἢ περ ὑμεῖς ἐστέ. — καὶ οὐ ποτὲ μ', κτε.: and never did they, etc.

262. οὐ γάρ πω...ἴδον (Att. εἶδον): for not yet have I seen, etc.; or, if

γάρ here is viewed as confirmative, *surely, not yet*, etc. Notice the aor. ὤον rendered as pf. — οὐδὲ ἴδωμαι: nearly like the fut. indic., but less positive; H. 720, e; G. § 255; *nor shall I see such men as*, etc.

263, 264. All these were leaders of the Lapithae, a Thessalian tribe, famous in the mythical period.

265. Is thought to be an interpolation, and hence is included in brackets. It may be omitted in translating.

266–270. Notice the force of δὴ after superlatives. See Lex.; also the emphatic repetition of κάρτιστοι...κάρτιστοι...καρτίστοις. — μέν here intens. = μὴν. — φησὶν: appos. w. καρτίστοις. — ἀπόλεσαν, Att. ἀώλεσαν, fr. ἀπόλλυμι, trans. *destroyed (them)*. — ἀπίης: three meanings are proposed; see L. & S. The entire phrase, τηλόθεν ἐξ, κτέ., is often rendered, *from a far distant land* (the idea *from* being repeated in -θεν and ἐξ; ἀπίης, *distant*). G. Curtius (Grundzüge, 3 Aufl. S. 428) associates ἄπιος with the Sanscrit adj. apjas, *situated in water*. With this meaning of ἄπιος he compares the ancient name of the Peloponnesus, γῆ Ἀπία, and the later Slavic name *Morea*, from *more* = *mare*, *Waterland*. Adopting this suggestion, the clause may be rendered, *from far away from a sea-girt land*, or *from a land over the sea*. Schliemann (Mycenæ, p. 21) adopts the rendering *Apian*, from Apis, king of the Argolic land. Auten. prefers the first rendering. It is difficult to decide very positively between the three.

271, 272. κατ' ἑμ' αὐτόν (Hom. does not use the Att. forms ἐμαντοῦ, acc. ἐμαντόν, σεαυτοῦ, etc.); *by myself*. Thus it could be seen what service he as a single man rendered. So Am., Cr., F., Koch; but Doed., Düntz., and some others render it, *according to myself*, i. e. *according to (the best of) my ability*. Notice the emphatic position of ἐγώ; also in juxtaposition and contrast w. κελνοῖσι. — ἄν, w. μαχέοιτο: *and with those (heroes), no one of those, who are now mortals upon the earth, would fight*.

273, 274. βουλέων: declens. II. 128 D, b; G. § 39; depends on ξύνιεν (Att. συνέσαν, fr. συνίημι), *they heeded my counsels*. — ἄμεινον, sc. ἐστίν.

275. σὺ: addressed to Agamemnon; τόνδε, remote obj.; κόρην, direct obj. of ἀποαίρεο (cf. vv. 182, 230), for ἀποαιρέεο, an ε elided, and the accent drawn back. — ἀγαθός περ ἑών: cf. v. 131, Note; *since you are very noble, or noble as you are*.

276. ἔα (impv. fr. ἐάω), sc. κόρην; ὥς (receives the accent of οἱ enclit., hence in the text ὡς), *but suffer (her to remain), as...first gave (her) for a prize to him*; γέρας, appos. w. the obj. (κόρην) of δόσαν.

277. -δη, ἔθ-, synizesis. The foot is -δη ἔθελ' ἐ-, a dactyl. — βασιλῆι: *the king, the commander-in-chief*.

278, 279. οὐ ποθ' ὁμοίης ἔμμορε (μείρομαι) τιμῆς: *never obtained (as his portion) like honor*, i. e. such as Agam. obtained. — ᾧ τε (Epic use of τέ), *to whom*.

280, 281. καρτερός (note the accent; positive degree): *strong, powerful*, esp. in battle; hence, *brave*. — γάινωτο (L. & S. γελνομαι, II.), *bore*. — φέρτερος (note the accent; comparat.), *superior* (in rank and authority).

282–284., ἔγωγε: *emphat.* Nestor makes a personal appeal, *I myself* (the aged man, companion of ancient heroes) *beseech (you)*; λίσσομαι, *pres.* — Ἀχιλλῆι: *indirect obj.* w. μεθέμεν (Att. μεθεῖναι, fr. μεθήμι). The dat. here may be viewed in two different ways, (a) *to lay aside* (more lit. *to let go*) *your anger as a favor to Achilles*. So Am., L. & S. (sub. μεθήμι); (b) *to lay aside your anger against Achil.* So Cr., Koch, Naeg. — πολλομοιο: *objective gen.* w. ἔρκος; *a great defence to all...against*, etc.

286–289. κατὰ μοῖραν: L. & S. μοῖρα, IV. — ὃδ' ἀνὴρ: *this man*, — an expression indicating the ill-temper of Agam. — περὶ...ἔμμεναι (Att. περιεῖναι), κρατεῖν, ἀνάσσειν, σημαίνειν. The repetition of the idea in words so nearly synonymous further expresses Agamemnon's emotion; *to be above all others, to have power over all, to be king over all, to dictate to all*. — ἃ τιν'...ὁλω: *in which, here and there one, I think, will not obey (him)*; τινά, collective in idea, but referring particularly to Agam. himself. See L. & S. τῆς, II. 1.

290, 291. εἰ...ἔθεσαν...προθέουσιν, κτί.: *but if the immortal gods have made him..., do they on this account permit him*, etc. προθέουσιν, for προτιθέασιν, only in this passage. So it is more comm. interpreted. See L. & S. προθέω (2d word). Yet several critical German scholars, adopting the explanation of Aristarchus, now understand προθέουσιν to be from πρό and θέω, *to run*; and understand it to mean, *ideo ei contumeliosa (ὀνειδεα as adj. st. ὀνειδεα) dictu procurrunt (ut πρόμαχοι)? on this account do reproaches (ὀνειδεα μυθήσασθαι, lit. things reproachful to speak) run forward to him (as foremost warriors)? or, making μυθήσασθαι depend on προθέουσιν, on this account do abusive words press forward to him for utterance?* Perhaps the sense of no verse in the Iliad is more disputed.

292–294. ὑποβλήδην (adv.): may be rendered, *interrupting, breaking in*. — ἦ γάρ: *elliptical*. See L. & S. γάρ, I. 2. Cf. v. 123, πῶς γάρ. *Surely I should be called...if I shall*, etc. Notice the mixed form of cond. sent. H. 750; G. § 227. — πᾶν ἔργον: *acc. of specif.*

295, 296. Cf. v. 265, Note. Verse 296 is bracketed by most editors. Omitting it in rendering, we must supply w. μὴ γὰρ ἔμοιγε, ἐπιτέλλεο; *for do not enjoin these things on me at least*.

297–299. ἐν...βάλλεο (Lex. ἐμβάλλω), w. dat., which denotes rest in a place: *lay it up in your mind* (and let it remain there). — οὔτε σοὶ οὔτε τῃ (fr. τῆς) ἄλλῃ: w. μαχέσσομαι. — ἐπεὶ μ'...δόντες: *since you who gave (her) took (her) away from me*. He speaks of the event as already past, and in using the plur. makes the other Greeks responsible as well as Agam.

300, 301. τῶν ἄλλων (repeated and emphasized in τῶν, v. 301) limits τῇ:

but of the other things, which, etc., of these, you may take and bear away nothing, etc. — **θοῆ**, adj. w. **νῆ**: οὐκ ἂν τι φέροις; conclusion; **δέκοντος** ἐμεῖο, condit., if I am unwilling, or while I am unwilling; H. 751; G. § 226.

302, 303. **εἰ δ' ἄγε μὴν**: but if (you wish), come on! or as F. here renders, but if (you doubt it), come on! **μὴν** emphasizes the expression; **πειρήσαι**, impv. mid. (infin. act. **πειρήσαι**; optat. act. **πειρήσαι**). — **γνώωσι** (**γινώσκω**): Att. **γνώσι**, cf. **δώσω**, v. 137. — **καὶ οἳδε**: these also, i. e. the bystanders. — **δοῦρί**: Lex. **δόρυ**.

Vv. 304–356. — The assembly broken up. The camp purified. Chrysēis restored to her father, and Brisēis taken from Achilles.

305–307. **ἀνστήτην** (Att. **ἀνέστητην**, fr. **ἀνίστημι**): stood up, rose up, i. e. from their seats. In v. 246 it is said, Achilles sat down. In v. 247 we must understand that Agam. was seated; and that the speeches, vv. 285 ff., were delivered while they were seated. So F. and Am. — **λύσαν** (Att. **ἔλυσαν** (**λύω**)): broke up. Notice the change in the number of the two verbs in v. 305. — **ἦμε**: cf. v. 47. — **Μενoitιάδῃ**: Menoitīades, or son of Menoitius, i. e. Patroclus, the most confidential friend of Achilles. To the Greeks, who were so familiar with their legends, it was sufficient for the poet to mention simply the patronymic. — **οἷς**: possess. pron. An Attic writer would use the article **τοῖς**.

308–311. **προέρυσεν**: προέρυω. — **ἐς...ἐς...ἀνά**, sc. **νῆα**: he selected for (it), etc. — **βῆσε** (1st aor. trans.): he caused to go, he drove, etc. — **εἶσεν** (L. & S. sub **ἵζω**, I.) **ἄγων**: and upon (it) he conducted (lit. leading he placed), etc. — **ἐν...ἔβη**: and in (it) went, etc., or, as Am. and Koch understand **ἐν**, and among (them) went, etc.

312, 313. **οἱ μὲν** (correl. w. **οἱ δέ**, v. 314): these, i. e. Odysseus and his men. — **ἐπέπλεον**: ἐπιπλέω. — With the purification here described Faesi compares 1 Samuel vii. 6: “And they (the children of Israel) gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, ‘We have sinned against the Lord.’”

314. **οἱ δέ**: but the others, i. e. those who were left after Odysseus and his companions had gone.

317. **ἐλισσμένη περὶ κάπνῳ**: curling (or rolling) around the smoke. Derby, wreathed in smoke.

318–321. **τὰ πένοντο**: toiled at these labors. — **κατά**: throughout. — **τήν**, relat.: which. — **τῷ οἱ ἔσαν κήρυκε**: who were his heralds, etc. (lit. which two were to him heralds, etc.).

322–325. **ἔρχεσθον**: impv. — **κλισίην**: const. H. 551; G. § 162. Go to the tent, etc. — **ἀγέμεν** (Att. **ἄγεω**): infin. as impv. Cf. v. 20 **λύσαι** —

εἰ δέ κε μὴ δώσωιν (Att. δῶ; H. 400 D, i; 361 D; G. § 128, 2. "In Homer," etc.), ἐγὼ δέ (cf. v. 131, Note); *and if he will not give (her) up, then I, etc.* — κέν...ἔλωμαι: cf. v. 137, Note. — καί, before ῥίγιον, intens.: *even*.

326 - 328. προῖται: πρό, ἴημι. — κρατερὸν...ἔτελλεν: *he enjoined (upon them) a stern command*. The expression here refers to what precedes; in v. 25, to what follows. — τῶ δέ: *and these two*, i. e. the two heralds. — ἐπὶ...ἰκέσθην: ἰκνέομαι often takes the acc. without a prep. (cf. vv. 240, 362); but here w. ἐπὶ.

329 - 332. τόν: *this one, him*, i. e. Achilles. — ταρβήσαντε: *fearing, confused, embarrassed*; the aor. denoting the effect at the first sight of Achilles; αἰδομένω (αἰδομαι, poet. for αἰδέομαι), *reverencing*; the pres. denoting a continued feeling as they stood before him. — οὐδέ τί μιν...ἔρέοντο (Lex. ἔρομαι): *nor did they speak to him at all nor interrogate (him)*.

333, 334. ὁ ἔγνω...φρεσὶ: *he knew in his mind*. What did he know? Their embarrassment, expressed above in ταρβήσαντε? So F., Koch, Naeg. The object of their coming? So Am., Hentze, Düntz. The latter seems to me more natural. With the elliptical use of ἔγνω here, cf. γνώσει, v. 302. — χαίρετε: the usual courteous salutation: *Hail! heralds!* Achilles, who had just been so angry and defiant towards Agam., now appears kind and courteous towards the heralds.

335, 336. ἄσσον ἵτε: lit. *come nearer*. The Germans often say, *treten Sie näher* (*come nearer*), where we should say, *walk in*. — οὐ τί μιν (ethical dat.) ὅμμες (Att. ὑμεῖς, sc. ἐστέ) ἐπαῖτιοι (a strengthened form of αἰτιοί): *not at all are you blameworthy in my view*; or, more freely rendered, *you have not offended me*. — δ = Att. δς, *who*. — σφῶι: *you two*. For the Homeric forms of the pronouns (ὅμμες, v. 335, σφῶι, v. 336, σφῶιν, enclit., v. 338), the learner will need to refer often to the grammar. II. 333 D; G. § 79, Note 2. The forms, νῶϊ, νῶϊν, σφῶϊ, σφῶϊν, and σφῶϊν, are written without the diæresis in all the recent German editions of Homer. Also in the Homeric Lexicons of Autenrieth, Ebeling, and Seiler. Accordingly they appear thus in this work.

338, 339. τῶ δ' αὐτῶ, κτε.: *and let these two themselves be, etc.* — μάρτυροι: *witnesses*, i. e. of the entire transaction, particularly of the injustice done to Achilles. — πρόσ, w. gen.: a solemn appeal; *in the presence of, before*.

340, 341. ἀπηγνός: *emphat. posit.; and before this king, unfeeling one*. — εἰ ποτε δ' αὖτε: *if ever again, etc.*; to be connected w. the preceding. For this use of δ', cf. v. 131, Note. Several editors (Am., Düntz., Koch) write here δὴ αὖτε (synizesis). Notice here εἰ w. the subjunc. γένηται; H. 747, b; G. § 223, Note 2. — ἀμύναι, w. χρεῖω: *a need of me to avert*.

342-344. **θύει**: L. & S. **θύω** (B). — **πρόσω καὶ ὀπίσω**. German scholars are now pretty generally agreed in translating this, *forward and backward*, or, *the future (πρόσω) and the past (ὀπίσω)*; contrary to L. & S. sub **ὀπίσω**, II. The expression was often used to denote a man of forecast; a far-sighted, thoughtful man. — **δῆπως...μαχέονται**. The general rule (H. 739; G. § 216, 1) would require here the subjunc., as **οἶδε**, the verb of the principal clause, is pres. in meaning. A very rare const. Goodwin, *Moods and Tenses*, § 44, Note 2. The ending **-αυτο**, st. **ατα**, is said to occur only here in Hom. — **οἱ...Ἀχαιοί**; lit. *these by the ships, Achaeans*. (Notice particularly this form of expression, since it occurs often in Hom. H. 500, d; G. § 140, Note 2; cf. v. 348, **ἡ...γυνή**); Eng. idiom, *that the Achaeans by the ships might fight in safety*.

345-348. **φίλῳ**: notice the frequent and peculiar use of **φίλος** (L. & S. 2 b) in Hom. — **ἐπιπείθεθ'**: **ἐπιπείθομαι**. — **δῶκε δ' ἄγειν**: *and gave (her to them) to lead (away)*. Infin. denoting purpose; H. 765; G. § 265. Often thus used in Greek; very seldom in Latin. — **ἔτην**: H. 405 D; G. § 129, II., Note. — **γυνή**: defin. appos. w. **ἡ**; lit. *but she, the woman*, etc. It is easier and sufficiently accurate to say, *but the woman reluctantly went*, etc. Cf. note on **οἱ...Ἀχαιοί**, v. 344. **ἀέκουσα** indicates that the maiden had formed an attachment to Achilles.

349-351. **ἐτάρων**, w. **νῶσφι λιασθῆς** (**λιάζομαι**): **θὺν' ἐφ'**, w. **ἔζετο**; *weeping, immediately withdrawing apart from his companions, sat down on the beach of*, etc. **ἐπὶ** after the case which it governs written **ἐπι** (anastrophe); H. 102 D, b; G. § 23, 2. Yet this rule is not usually followed when the prep. suffers elision. Hence we have here **ἐφ'** (not **ἐφ**). So Koch, Cr., Naeg., F. Yet Am., Düntz., Dind., write here **ἐφ**. — **ἁλὸς πολιῆς**: *of the gray sea*; spoken of the sea where it breaks on the shore; **πόντον**, *the open sea, the deep*. — **πολλά**, adv. w. **ἠρήσατο**: *much, earnestly*.

352-356. For the entire story of the marriage of Thetis, daughter of the sea-god Nereus, to Peleus, father of Achilles, see Classical Dictionary under these several names, Thetis, etc. — **ἔτεκός γε** (**τίκτω**): **γέ** seems to emphasize **ἔτεκες**; *since you even bore me, being very short-lived*, i. e. even at my birth this was determined. Notice also the intens. force of **πέρ** after **μυνηθάδιον**, and after **τιμήν**. — **ὀφελῆν**: L. & S. **ὀφείλω**, II. — **οὔδε...τυτθόν**: *not even a little*. Zeus had failed to fulfil his promise, as Achilles viewed the case, in permitting Agamemnon to treat him with dishonor. — **αὐτὸς ἀπούρας** (L. & S. **ἀπαυράω**): *having himself*, etc., repeats and strengthens the idea of **ἐλών**, thus expressing more fully the emotion of Achilles.

Vv. 357-430. — Interview between Achilles and his mother.

358-360. **ἡμένη** (**ἡμαι**): *while sitting, or, as she sat*. — **παρὰ...γέροντι** (appos. w. **πατρί**): may be rendered, *by her aged father*. His name was

Nereus ; was chief of the sea-gods ; dwelt in the Ægean sea between Samothrace and Imbrus. With him Thetis had lived since the beginning of the Trojan war, to be near her son. — **ἀνέδν**: ἀναδύομαι. — **πάραιθ' αὐτοῖο...** **δακ-**: *before him* (i. e. Achilles) *as he wept*.

361, 362. χεῖρ' τέ μιν κατέρεξεν (καταρπύζω): *caressed him with her hand*. — The last half of v. 361 is a somewhat frequent expression in Hom. L. & S. render it (sub ἐξονομάζω) not very accurately, *spoke the word and uttered it aloud*. Am., *spoke out and said* (sprach aus und sagte). Voss, *sprach also beginnend*. It is often rendered more literally, *spoke a word and called him by name* (mit Namen nannte. F.) It is regularly followed by the name of the person addressed, or by some familiar substitute for that name, as here. — **φρένας**: partit. appos. w. **σέ**; H. 500, b; G. § 137; lit. *why has sorrow come on you, your mind?* more freely rendered, *on your mind?* (Cf. v. 237, Note. Called the σχῆμα καθ' ὅλον καὶ μέρος); φρένας, in const. and idea, is closely allied to the acc. of specif., and some may prefer to view it thus.

363-365. νόφ: cf. v. 132. — **εἶδομεν** (Att. εἰδῶμεν, fr. οἶδα); subjunc. w. short mode-sign; *that we both may know*. — **ταῦτα...πάντα**: obj. of ἀγορεύω; **ιδυίη** (Att. εἰδυίη, fr. οἶδα) agrees w. τοί; may be viewed as without obj., like οἶσθα, and εἶδομεν, and γνώωσι (v. 302), or as taking the same obj. w. ἀγορεύω; *why do I rehearse all these things to you knowing (them)?* Still he proceeds with the story, thus unburdening his heart to his sympathizing mother. It is well to consider in this whole description — both the interview with his mother and that with the heralds — whether the verse of Horace,

Impiger, iracundus, inexorabilis, acer,
(De Arte Poetica, v. 121)

presents a full and truthful picture, according to the Homeric conception.

366-369. ἐς Θήβην: *to Thebe*, mentioned again, VI. 397, as the home of Andromache, wife of Hector; not to be confounded with the Thebes (usu. in plur. Θῆβαι) in Bœotia and that in Egypt. — **διεπράθομεν, διαπέρθω**. — **τά**: *these things* (the spoils from Thebe, expressed above in πάντα), obj. of δάσσαντο, L. & S. ΔΑΙ'Ω (B). — **ἐκ...ἔλόν**: ἐξαίρω. — **Ἄτρεΐδῃ**: dat. of interest, *for Atreides*, i. e. Agamemnon.

371-379. Cf. vv. 12-16; 22-25.

381-385. ἐπελ...ῆεν: *since he* (ὁ γέρω) *was very dear to him* (Apollo). — **ἦκε** (ἦμι), **βέλος**, obj. — **οἱ δέ νυ λαοί**: lit. *and now they, the people*; Eng. idiom, *and now the people*; cf. note on οἱ...Ἀχαιοί, v. 344. So also, τὰ δ' ἐπώχετο κῆλα; lit. *and these, the shafts*; Eng. idiom, *and the shafts*, etc. — **ἐπώχετο**: ἐποίχομαι. — **ἐκάτοιο** (Lex. ἑκατος): *of the Archer-god* (Derby).

386-388. θεόν, obj. of ἰλάσκεσθαι. — **ἀναστάς**, sc. Ἀτρεΐων. — **ἡπεί-**

λησεν: ἀπειλέω. The spondaic movement of v. 388 is well adapted to call attention to the thought. — δ, masc. Att. δς: τετελεσμένος ἐστίν, a longer and more emphatic expression than τετέλεσται; *which in fact has been carried into execution.*

389–392. τήν: *this one, her*, i. e. Chrysēis; emphat. posit. — ἀνακτι: *for the king*, i. e. Apollo; cf. v. 36. — τήν δὲ...κούρην Βρι- (cf. note on οἱ δὲ...λαοί, v. 382); obj. of ἄγοντες; *conducting (away) the maiden (daughter) of Briseis.*

393–395. περισχο: L. & S. περιέχω, III. — ἔηος: the reading of all the recent editt.; yet L. & S., sub ἐδς, write ἔηος (smooth breathing). Auten. & Seiler write εὖς, gen. ἔηος (w. breathing changed); *defend your brave son, or your noble son.* — λίσσαι: impv. fr. λίσσομαι. — εἴ ποτε δὴ τι: cf. vv. 39, 40. — ὦνησας: ὀνίνημι. — ἢ ἔπα (ἔπος)...ἢ καὶ ἔργῳ: *either by word, or even by deed, by actual service.*

396–400. πολλάκι γάρ σιο (Att. σοῦ)...ἄκουσα, κτέ.: *For often I have heard you boasting in the palace of my father*, i. e. of Peleus. It appears that, according to the Homeric idea, Thetis remained with Peleus after her marriage to him until the breaking out of the Trojan War; but then left him to be nearer her son. Cf. v. 358. — δτ'...οἷη...ἀμύναι: *when you affirmed that you alone among...averted, etc.* Const. of οἷη; H. 774, 775 (fine print); G. § 136, Note 2. — Ὀλύμπιοι: subst. here: *when others, Olympian divinities, both Hera, etc.* Thetis was not herself an Olympian divinity; hence, we cannot say, *when other Olympian divinities.*

401, 402. τόν, obj. of ὑπελύσας (ὑπολύω): L. & S. render, *thou didst set him free from bonds by stealth.* Seiler also, *du befreitest ihn heimlich.* Koch says this is certainly wrong; that no idea, *by stealth, secretly*, is admissible here, but simply, *you loosed him from under, etc.* Am., Hentze, Naeg., Autenrieth, agree w. the rendering of Koch; and rightly, as appears to me. The poet here speaks as though Zeus had actually been bound, although above he speaks of it only as a wish of the Olympian divinities. — ὦχ' (ὦκα)...καλέσασα, *having quickly called, etc.*, agrees w. σύ.

403–405. δν relates to ἐκατόγχερον (used as subst.), and is the obj. of καλέονσι: *whom the gods call Briarēos (the strong and heavy one), but all men (call) Ægeon (the stormy, the tempestuous).* Other passages in Homer allude to a language of the gods, as distinct from that of men. Precisely what Hom. meant by this is a matter of doubt; perhaps he may mean names that were ancient and no longer in use in the language of the common people. The origin of the conception of the hundred-handed giant is also doubtful. It may possibly be a personification of the storm. — δ γάρ...ἀμείνων: the reason for summoning the hundred-handed; *for he in turn (is) superior in strength to his father (Poseidon).* As Poseidon, at least with Hera and Athena (cf. v. 400), was stronger than Zeus, so Briarēos, in

turn (αὔτε), was stronger than Poseidon. — *ὅς βα...γαίων*: *This one accordingly sat down...exulting in his honor.* For *ὅς* as demonst. see L. & S. *ὅς*, A.

406. *τόν*: *this one, him*, i. e. Briarēos. — *καί*, as in v. 249, adds the statement of the effect, or the result, to the statement of the quality, or the character. It may be rendered *also*, or omitted in translating. — *ὑπέδδυσαν*. The rendering of L. & S. (*ὑποδεδω*), *to fear slightly*, or *to fear secretly*, seems entirely inappropriate here. *ὑπο*- denotes rather "subjection, subordination" (cf. L. & S. *ὑπό*, F. In Compos. I. 3), and may be rendered simply, *this one the blessed gods even feared, and they did not bind (Zeus)*. So Ebeling, Seiler, Am., Koch, Düntz., Aulen., Naeg., et al.

407. *τῶν...μνήσασα* (*μνησέσκω*): *Now, reminding him of these things, etc.* — *λαβὲ γούνων* (*γόνυ*): Const. H. 574, b; G. § 171; *take (him) by the knees*. D., "*Clasp his knees.*" B., "*Embrace his knees.*"

408, 409. *ἐθέλησιν*: cf. *δώσω*, v. 324, Note. — *ἐπὶ...ἀρήξαι*: *ἐπαρήγω*. — *τοὺς...Ἀχαιοὺς*: cf. *οἱ...Ἀχαιοί*, v. 344, Note; *οἱ...λαοί*, v. 382. — *Ἰσσαι*: L. & S. *εἰλω*; *to force the Achæans back to their ships and to the sea; or to hem in the Achæans by, etc.*; *πρύμνας*, strictly, *the sterns of the ships* (which were drawn up with the sterns towards the land).

410-412. *κτανομένους*. Note the force of the pres. particip., *being continually slain*. — *ἐπαύρωνται*: L. & S. *ἐπαυρέω*, II. — Repeat *ἵνα* before *γνώ...ἦν ἄτην*, *ὅ τ', κτέ*: *and that...may know his mischievous folly, in that he, etc.* Cf. v. 244, Note. The older edit. read *ὅτ*; but Am. and F. *ὅ τ'* (*ὅ* = *ὅτι*, τέ Epic use).

413, 414. *κατὰ...χέουσα*: *καταχέω*. — *δάκρυ*: collective; *pouring down tears*; *κατά*, sc. *παρειῶν*, *down (her cheeks)*. — *αἰνὰ* (adv.) *τεκοῦσα* (*τίκτω*). *having borne you to a terrible fate*.

415, 416. *αἰὼ' ὄφελος* (*ὀφείλω*) *ῥῆσθαι* (*ῥμαι*). Force of this form of wish? H. 721, b; G. § 251, 2, Note 1, *O that you were sitting, etc.* Cf. Anab. 2, 1, 4. *ὦφελε Κύρος ζῆν*, *O that Cyrus were living!* — *ἐπεὶ, κτέ*. The idea is expressed first positively, then negatively, — a frequent idiom. *αἶσα*, *period of life determined by fate, destined life*; *μύνηθα, δὴν*, advs. in the pred., lit. *extending over a short period, extending over a long period*; may be rendered as adjs., *since now your destined life is very brief; certainly not very long*.

417, 418. *ἔπλεο* (syncopated, for *ἐπέλεο*, fr. *πέλω*, or *πέλομαι*); often rendered as pres. L. & S. *πέλω*, II.; more exactly, *you became (and are still)*. F. Taken w. *νῦν δ' ἄμα τ'*, *but now (as the case actually stands) you became (from the moment of your disgrace) at once short-lived and miserable above all men*. So Am. — *τῷ...τέκον*: *wherefore, I bore you to, etc.*

419, 420. *τοῦτο...ἔπος*: *but, indeed, to speak this word* (which Achilles

had above suggested vv. 407 ff.); ἐρέουσα, f. of φημί. Distinguish carefully fr. pres. ἐρέω = εἰρομαι, *to inquire*. — αἶ κε πίθηται, sc. Ζεὺς; cf. v. 207.

421, 422. ἀλλὰ σὺ μὲν νῦν: correl. w. καὶ τότε ἔπειτά τοι, v. 426; *but do you for the present...and then after that I*, etc. — παρήμενος: παρὰ, ἡμαι. — μήνι' (= μῆνιε). Note the force of the pres. impv., *continue your anger*. — πᾶμπαν (πᾶν, πᾶν): emphat. posit.

423, 424. Ζεὺς γὰρ...ἔβη, κτέ. This indicates that Homer had heard something about the advanced civilization of the Æthiopians. — ἐς Ὀκεανόν: *to Océanus*; according to the early geographical ideas of the Greeks, the stream flowing around the extreme edge of the earth, on the southernmost part of which the Æthiopians dwelt. — μετά, w. acc.: *into the midst of, among*. — Αἰθιοπῆας: deriv.? See Lex. — χθις (adj. where we should use an adv.; H. 488, R. c; G. § 138, Note 7)...δαίτα: *went yesterday...to attend a feast*.

425-427. δωδεκάτῃ, sc. ἡμέρᾳ. — Διεύσεται: *he* (i. e. Zeus) *will come*. Notice the use of this fut. in Hom. Scarcely used in classic Attic prose. Instead of it, εἰμι, or ἔξω, or ἀφίξομαι. — The long absence of Zeus from Olympus afforded time for the Greeks to feel the absence of Achilles from the army. — Διὸς ποτὶ χαλκοβατὲς δῶ: *to the house of Zeus with copper threshold*. In Book IV. v. 2, Homer speaks of the *golden floor* (χρυσῶν ἐν δαπέδῳ), where the gods were seated. Homer had probably seen in the palaces of princes something similar to what he here describes. The researches of Schliemann in the Troad and in Mycenæ show the surprising wealth of somebody, whether of Priam or of somebody else, in the precious metals. — χαλκοβατὲς, not "with floor of brass," as L. & S. render it. Brass, a composition of copper and zinc, is thought not to have been known at that time. The metal in common use was copper, nearly pure, or with a slight admixture of tin, and so may be rendered either *copper* or *bronze*. Cf. Schliemann. — μὲν, subj. of πείσεσθαι: *that he will yield*. Cf. v. 289.

428-430. ἀπεβήσето: H. 349 D; G. Appendix, βαλῶ [a. m. Ep.]. — τόν: Achilles. — αὐτοῦ: adv. — ἐυζώνιοι γυναικός: const.? H. 577, a; G. § 173; *angry on account of*, etc. — τήν ῥα βίῃ ἀέκοντος ἀπηύρων (Lex. ἐπαυράω); usually rendered, *whom they took away against his will* (more lit. *in spite of (him) unwilling*); the gen. w. βίῃ. Some, however, understand ἀέκοντος as gen. abs.; others still take it w. ἀπηύρων.

Vv. 430-487. — Chryseïs conducted home.

432-435. οἱ δέ, i. e. Odysseus and his men. — λιμένος, w. ἐντός. — στελλαντο: L. & S. στέλλω, IV. — ἐν. Notice the frequent use in Hom. of this prep. w. a verb of motion. — ὑφέντες (ὑφίημι): takes the same obj. as πέλασαν; *lowering* (it). — τήν: *this, it*, i. e. νῆα. — προέρεσαν (πρό, ἐρέσσω); aor. w. σ doubled metri gratia.

436-439. ἐκ in each v. is to be taken w. the following verb. — **κατὰ... ἔδησαν:** L. & S. καταδέω (A). — **βῆσαν:** I aor. trans. Cf. βῆσε, v. 310. — The entire passage presents an illustration of the manner of Homer in describing with special minuteness transactions which were of great importance. The arrest of the plague in the army was supposed to depend on the success of this mission of Odysseus. Note the fact that the offering to Apollo leaves the ship before the maiden. Again, note the succession of spondees in v. 439, — picturing, as is thought, the cautious step of Chryseis, and indicating still further the importance of the transaction.

440-444. τήν, w. ἄγων and τίθει, *conducting this one placed (her) in the arms of, etc.* — **μέν = μὴν.** — **πατρὶ:** dat. of interest. — **σοί:** const.? cf. πατρὶ. — **ἀγόμεν:** infin. denoting purpose w. προέπεμψεν; *sent me forward to conduct, etc.* For the force of πρό, cf. πρό... ἤκε, v. 195. — **ἱλασόμεσθα** (ἱλάσκομαι) may be taken as fut. indic. or as aor. subjunc.; yet the aor. subjunc. after ἔφρα is more common. The short mode-sign in the subjunc. and the ending -μεσθα have occurred before.

446-449. ἐν χειρὶ τίθει: expressed more fully above, vv. 440, 441, τήν... πατρὶ φίλῳ ἐν χειρὶ τίθει. — **τοὶ δέ:** *but they*, i. e. Odysseus and his men. — **ἔστησαν:** 1st aor., *set, placed, arranged.* — **χερνίψαντο:** χερνίπτομαι. — **οὔλοχύτας ἀνέλοντο** (ἀναιρέω): *they took up*, i. e. out of a basket (κάνεον, cf. Odys. IV. 761) which stood on the ground. They all thus participated in the sacred ceremony. After the prayer, these bruised barleycorns were thrown forward on the victims (προβάλλοντο, v. 458). The whole description is interesting, as being the earliest account in Grecian literature of a sacrifice.

450-452. τοῖσιν: *for them.* — **ἀνασχών** (ἀνέχω): *raising.* Notice in v. 36 that the dat. Ἀπόλλωνι (w. πολλὰ... ἡρᾶτο) means, *prayed much (or earnestly) to Apollo*, not *for*, etc., as τοῖσιν. Notice also that Chryses uses the same form in asking that the plague be stayed, as above, vv. 37, 38, in praying for revenge.

454-456. τίμησας: indic. The particip. would be τιμήσας. — **ἔψαο:** ἔπτομαι. — **ἐπικρήνηνον:** cf. v. 41. — **ἤδη... ἄμυνον** (impv. fr. ἀμύνω): *at once now avert, etc.* Cf. v. 97.

457-459. Cf. v. 43. — **οὔλοχύτας προβάλλοντο:** cf. v. 449, Note. — **αἰέρυσαν:** L. & S. αἰέρω. — **ἔσφαξαν, σφάζω.** — The object of the verbs in v. 459 is readily supplied, *they first drew back (the heads of the victims)*, etc. They drew the heads back, or upward, because the sacrifice was to be made to an Olympian divinity, the usual custom. The head of a victim, which was offered to a god of the underworld, would be drawn downward. (Voss, Cr.)

460, 461. μηροὺς ἐξέταμον (ἐκ, τέμνω): *they cut out the thighs.* This is usually understood as meaning, *they cut out from the thighs the pieces to*

be offered in sacrifice (*μηρία* or *μήρα*). Cf. v. 41. — *κατά τε...ἐκάλυψαν* (*κατακαλύπτω*), sc. *μηρούς*: *enveloped* (them). — *δίπτυχα ποιήσαντες*, sc. *κνίσαν*: *having made it* (the fat caul) *double*; *δίπτυχα*, L. & S. *δίπτυχος*. — *ἐπ' αὐτῶν*: *upon them*, i. e. on the thighs, or the pieces of the thighs.

462, 463. *καίε...ἐπὶ...λείβε*. The obj. is readily supplied; *burnt* (them) ...*poured upon* (them, i. e. upon the burnt sacrifices when nearly consumed).

— *παρ' αὐτόν*: *by his side*, by the side of the aged man, the priest Chryses.

464–466. *κατὰ...ἐκὰς*: *κατακαίω*. — *ἐπάσαντο*: *πατέομαι*. — *τάλλα*, obj. of *μιστυλλον*, and understood with *ἐπειραν*. — *ἀμφ' ὅβ-ἐπειραν*: *pierced them with spits* (so that the spits appeared on both sides, *ἀμφί*). So Am., Doed., Koch, Naeg. Or, taking *ἀμφί* as a prep. w. *ὅβ-*, *they pierced them* (the other parts) *so that they were around the spits*. So Auten., Seil., L. & S.

— *ἐρύσαντό τε πάντα*: *and drew them all off*, i. e. from the spits.

467–470. *τετύκοντο*: L. & S. *τεύχω*. — *τι*: adv. acc. — *δαιτὸς ἐίσσης*, w. *εδεύετο* (fr. *δεύω*, for *δέω*, *to miss*, *to want*); *nor did the appetite feel any want of an equal feast*, i. e. of a feast in which all had an equal share. — *αὐτὰρ...ἐξ...ἔντο* (*ἐξίημι*): *but when they had satisfied* (lit. *sent out* or *forth*) *the desire of*, etc. — *ἐπιστέψαντο*: L. & S. *ἐπιστέφω*.

471–473. *νώμησαν...πᾶσιν*: *and they* (*κοῦροι*) *distributed it* (*ποτόν*) *to all*. — *ἐπαρξάμενοι δεπάσσιν*: Cf. L. & S. *ἐπαρχω*, II.; *having made a beginning with the cups* (which had already been filled); “*having performed the dedicatory rites with the cups*” (Auten.), i. e. having poured out a libation with the cups the first time they were filled. So this much-disputed clause is now usually interpreted. For a full account of a Symposium, see Dic. Antiqq. — *πανημέριοι*: *all day long*, i. e. all the remainder of the day; adj. where we use an adverbial expression. Cf. note on *χθιζὺς*, v. 424. — *κοῦροι*: appos. w. *οἱ δέ*. Cf. note on *γυνή*, v. 348; *Ἀχαιοί*, v. 344. — *ὁ δὲ...ἀκούων*. The thoughtful reader will not fail to notice the low conception of a divinity which this whole passage presents.

475–480. *κνέφας*: subj. of *ἐπὶ...ἦλθεν*; *when darkness came on*. — *τοῖσιν* (v. 479): w. *ἔει* (*ἔημι*), *sent to them*, etc. — *στήσαντο*. Note the trans. meaning of the 1st aor. mid. of *ἵστημι*; *they set up* (for themselves). — *ἀνὰ...πέτασσαν*: *ἀναπετάννυμι*.

481–483. *ἐν...πρήσεν*: *ἐμπρήθω*. — *μέσον*, pred. adj. w. *ἱστῖον* = Att. *μέσον τὸ ἱστῖον*: *filled the sail in the midst*, or *filled the midst of the sail*. — *ἀμφί*, w. *στείρη*; *κύμα πορφύρεον*, subj. of *ἔαχε*; *μεγάλα*, adv. — *νηός* may be viewed as gen. abs., or as limiting *στείρη*. — *ἡ δ' ἔθεεν* (*θέω*); properly spoken of a thing having life (metaphor); *and she ran along*, etc.

484–487. *ἔκοντο*, here used w. a prep.; often takes the acc. without a prep.; *but when they arrived at*, etc. Observe that as *ἀνὰ* is used of embarking on the sea (v. 478), so *κατά* is spoken of coming to land. The army was encamped close by the ships, which were drawn up on the land.

— νῆα: *emphat. posit.*; *obj.* of ἐρυσσαν. — ὑψοῦ ἐπὶ ψαμάθοις is added to ἐπ' ἠπείρῳ to define it more exactly, at the same time making the description more picturesque; *upon the land, high upon the sand.* — ὑπὸ δέ: *and under (it, the ship).* The props would naturally be placed under the sides of the ship. — αὐτοὶ δέ: *correl. w. νῆα μὲν; while they themselves, etc.* — ἐσκίδναντο: L. & S. σκίδναμαι and σκεδάννυμι.

Vv. 488 — 530. — How Thetis obtains her request from Zeus.

488 — 492. δ...υῖός, ... Ἀχιλλεύς: cf. ἡ...γυνή, v. 348, N. — Πηλέος: *synthesis.* The foot is -λέος υῖ-, a spondee. Yet Am. and Koch, following Bekker, read Πηλῆος, with the foot -λῆος υῖ-, a dactyl. In υῖς, as in οῖος, the diphthong before a vowel in the same word must with the reading -λῆος υῖ- be taken as short. — οὔτε ποτ'. Note the *asyndeton*; this sentence introducing a fuller statement of μήνιε. — πωλέσκετο (πωλέω), φθινύθεσκε (φθινύθω, φθίνω, φθίω), ποθέεσκε (ποθέω), all with the *iterative ending.* — Πόλεμον: cf. 226, Note. The foot is μον, ἀλ-, a spondee.

493 — 497. ἐκ τοῦτο δωδεκάτῃ... ἡώς: *the twelfth morning from that (time), i. e. from the time of the interview with Thetis.* Cf. v. 425. — ἴσαν: εἶμι; H. 405 D; G. § 129, II., Note. — ἦρχε (ἀρχω): *went first, took the lead.* — λήθετο: L. & S.: λανθάνω, C. — ἐφετμέων (ἐφετμή): *ending,* H. 128 D, b; G. § 39. — παιδὸς ἰοῦ (L. & S. ἐός) = Att. τοῦ παιδός: *did not forget the injunctions of her son.* — ἀνεδύσετο (cf. note on ἀπεβήσετο, v. 428) κῦμα (*obj.* H. 544, a; G. § 158, Note 2), *rose up from a wave, etc.* — ἡερίῃ (ἡέριος): cf. note on χθιζός, v. 424. — μέγαν... Ὀλύμπόν τε, *the vast heaven and Olympus.* According to the Homeric conception, the summit of Mt. Olympus, where the gods dwelt, reached upward into the heavens. Cf. v. 420.

498 — 501. εὐρύσπα. Of the two meanings, *wide-seeing* and *far-sounding* (i. e. *loud-thundering*), German scholars now generally prefer the latter, deriving it from εὐρύς, *wide*, and δψ, *vox, voice.* — ἄτερ, w. ἄλλων. — κορυφῇ: *dat. of place*; H. 612; G. § 190. — πάροιθ' αὐτοῖο: *in front of him, i. e. Kronides.* — λάβε (*indic.*; the *impv.* would be λαβέ) γούνων: cf. v. 407, Note. — σκαιῇ· δεξιτέρῃ (*sc. χειρὶ*), may be viewed as substantives; often thus used in Hom. — ὑπ'... ἑλοῦσα, *sc. αὐτόν: having taken (him) under the chin.* Notice here ὑπὸ w. the *gen.* denoting situation, — a rare use.

503 — 510. εἴ ποτε, κτέ.: cf. v. 394. — τόδε, κτέ.: cf. v. 41. — ὥκυμ- ἄλλων: *most short-lived beyond (all) others.* Cf. ὥκυμπος περὶ πάντων, v. 417; nearly the same idea. — ἐπλετο: cf. note on ἐπλεο, v. 418. — V. 507 = v. 356. — ἀλλὰ σύ περ. Notice the *intens. force* of πέρ; *but do you*, in contrast w. Agam. Emphasize the word *you* in translating. — In Attic Greek ἐπί (*separated by tmesis*) would be joined w. τίθει: *impart strength to, etc.*

— τόφρα...ὄφρα: *so long a time until, continually until*, or simply in one word, *until*. — ὀφέλλωσιν: Lex. ὀφέλλω. Distinguish carefully fr. ὀφείλω.

512-515. ἦστο: Gr. ἦμαι. — ὥς ἤψατο (ἄπτω)...ὥς ἔχετ' ἐμπεφυῖα (ἐμψύω): *as she grasped his knees, thus continued clinging (to them)*; lit. *having grown in (them)*, — an expressive metaphor, denoting the tenacity of her grasp. Notice the dif. between ὥς and ὡς. — ἔρετο: Lex. ἔρομαι. — νημερτές, adv. Note the deriv. — ὑπόσχεο (ὑπισχνέομαι) and κατάνευσον are not entirely synon.; *promise me infallibly and confirm it with a nod*. — ἀπόειπε: L. & S. ἀπεῖπον, II. — ἔπι: H. 102, a; G. §§ 23, 2; 191, Note 5. — L. & S. δίος, III.

518, 519. λοῖγια ἔργα, sc. τὰδ' ἔσσειται, as in v. 573: *surely, these will be sad deeds!* etc. — ὅτε...ἐφήσεις (ἐφήμι): *when you shall incite me*, etc. Some give ὅτε a causal meaning here; but the most recent critics now give it the usual temporal meaning. — ἐχθοδοπήσαι (as if fr. ἐχθοδοπέω) occurs only here: w. Ἡρῇ, *to be hateful (ἐχθοδοπός) towards, to irritate*. — ἐρέθισιν: ἐρέθω.

520-523. καὶ αὕτως: *even thus*, i. e. even as the case now stands, with all my caution. He implies, much more would she taunt me, if I were to grant your request. — καὶ τε: Epic use of τέ; καὶ simply adds one sentence to another; τέ is thought to denote the agreement of the two in sense. We may perhaps here render, *and she also affirms that I*, etc., or we may, as often elsewhere, omit the rendering of τέ. Cf. note v. 8. — σὺ μὲν...ἐμοὶ δέ. Notice the force of the particles μὲν and δέ, presenting emphatically the antithesis of σὺ and ἐμοί. — ἀπόστιχε: ἀποστείχω. — μή τι νοήσῃ (νοέω) Ἡρῇ (emphat. posit.): *lest Hera perceive something, or suspect something*; μή τι is the reading of all the recent edit. Cr., Dind., and some others read μή σε, *perceive you*. — κέ...μελήσεται (fut. mid. st. μελήσει, only here): cf. κέν κεχολώσεται, v. 139, Note; lit. *will be a care to me*.

524-530. εἰ δ' ἄγε: cf. v. 302. — ἐμέθεν: H. 233 D; G. § 79, Note 2. — οὐ γὰρ ἐμὸν...δ τι, κτέ.: *for anything of mine, whatever I may confirm with a nod of the head, (is) not*, etc. οὐδ' ἀτελεύτητον, *nor can it fail to be accomplished*. — ἦ: cf. v. 219. — ἐπὶ, w. νεῦσε (ἐπινεύω): *nodded assent with his dark brows*. — ἐπιρρώσαντο: ἐπιρρώομαι. — κρατός (Lex. κράς): distinguish carefully from κράτος; gen. w. ἀπ'; ἀθανάτοιο is by its position most naturally joined w. κρατός, although it makes good sense w. ἀνακτος; *flowed waving from the immortal head of*, etc. Cf. Æn. 9; 106. Adnuit et totum nutu tremefecit Olympum. — It has been suggested that Phidias may have had this passage in mind when he moulded the most celebrated of all the ancient statues, the Olympian Zeus.

Vv. 531-611. — Hera suspects Zeus, and angry words pass between the two. Hephæstus intervenes, and pacifies Hera; after

this, taking upon him the office of cup-bearer at the feast of the gods, he excites irrepressible mirth among them by his grotesque appearance.

531-535. *τῷ*: *these two*, Zeus and Thetis. — *διέτμαγεν* (*διατμήγω*, -*εν* for -*σαν*; H. 355 D, c; G. § 122, 2): *were separated*. Notice the dual subj. w. plur. verb. — *ἡ μὲν*: i. e. Thetis. — *ἄλτο*: Lex. *ἄλλομαι*. — *Ζεὺς δέ*, sc. *ἔβη*, or some similar word, suggested by *ἄλτο*, an instance of *zeugma*. — *ἀνέσταν* (-*αν* for -*σαν*; cf. *διέτμαγεν*): *stood up, rose up*. It is interesting to notice this token of respect among the Greeks at this early period; for what Homer says of the gods indicates without doubt a custom of his time. — *ἔτλη*: L. & S. ΤΛΑ΄Ω, 2. — *μείναι* (*αὐτὸν*) *ἐπερχόμενον*: *to await his coming*; lit. *to await him*, etc.

536-539. *μὲν*. Am., F., Düntz. connect *μὲν* w. *ἡγνόησεν* (*ἀγνοέω*): *nor did Hera, at a glance (ἰδοῦσα), fail to perceive in regard to him, that*, etc.; yet Koch, Naeg., St., connect *μὲν* w. *ἰδοῦσα*, *nor did Hera fail to perceive when she saw him, that*, etc. Like many similar instances, it seems to me immaterial in which way *μὲν* is governed grammatically. If we connect it w. *ἡγνόησεν* we can readily and naturally supply it w. *ἰδοῦσα*. — *συμφράσσατο*: *συμφράζομαι*. — *ἁλίοιο γέροντος*: cf. note v. 358. — *κερτομίοισι* (*κερτόμιος*): *with sharp-cutting words*; adj., here used as subst.; sometimes, however, *ἐπέεσσιν* is expressed. — *προσηύδα* (*προσαυδάω*), subj. Ἥρη.

540-543. *τίς δ' αὖ τοι, κτέ.*: *who of the gods now again, or who of the gods, I pray, has again*, etc. *δ'*: cf. note v. 131. Am. and Koch read *τίς δὴ αὖ*, but pronounce *δὴ αὖ* in one syllable by synizesis. — *φῶλον*, pred., *δικαζέμεν* (*δικάζειν*) w. its adjuncts subj.; *έόντα* and *φρονέοντα* agree w. the implied subj. of *δικαζέμεν*, though they might have been in the dat. agreeing w. *τοί*; H. 776. *Always is it pleasant to you, being apart from me, meditating, to decide upon, secret measures.* *κρυπτάδια* is obj. both of *φρονέοντα* and of *δικαζέμεν*. — *πρόφρων*, pred.: *nor have you yet had the courage at all to speak to me freely*, etc.

545-548. *μή*, w. *ἐπιέλπεο* (*ἐπιέλομαι*): *do not hope*, etc. — *μύθους*: *plans, purposes*; cf. *ἔπος* above. — *χαλεποί*, sc. *εἰδέναί*; *ἔσονται*, sc. *μῦθοι*; *they will be hard for you (to comprehend) though*, etc. *πέρ* seems to me here, as usual, intens., while the concessive idea lies in the participle. — *δν*, sc. *μῦθον*, obj. of *ἀκούμεν*; *ἐπεικές*, sc. *ἦ*. — *ἔπειτα*: *then, after that*, i. e. after the point is once settled that the plan is suitable for your hearing. — *πρότερος*, sc. *ἡ σύ*: *sooner (than you)*. — *τόνγε* repeats with emphasis the idea already expressed in *δν*. — *εἴσεται*: *οἶδα*. — *θεῶν* and *ἀνθρώπων* limit *τίς*.

549-552. *ἰθὺλωμι*. For the ending -*μι* in the subjunc. see H. 361 D;

G. § 122 (subj. and opt.). — **ταῦτα**: *these things*; referring to the collective idea of ὃν κε (μῦθον), *whatever plan*. — **διείρω** (διέρομαι): **μετάλλα** (μεταλλάω); two verbs very similar in meaning; *do not inquire at all about these things severally, nor search into them*. — **βοῶπις**. See L. & S. Note the deriv. The recent discoveries of Schliemann in Mycenæ seem to prove very clearly that Hera was once represented with a cow's face. Schliemann, however, suggests the rendering (Mycenæ, p. 22), *large-eyed*. Cf. v. 206, note. — **ποῖον**, pred. w. τὸν μῦθον: *what (was) this word (which) you spoke*; an expression used several times by Hom. to denote surprise mingled with indignation. **ποῖον**, as distinguished fr. **τίνα**, *of what sort*.

553, 554. **καί** and **λίην** (Att. **λίαν**) are both intens., *even surely*, or in one word, *surely*; **σέ**, obj. of εἰρομαι and μεταλλῶ. Above, v. 550, they take ταῦτα as obj. Notice **πάρως**, *formerly*, w. the pres. tense; G. § 200, Note 4. *Surely, I have not been wont formerly to either question or examine you*. — **εὐκηλος**, w. subj. of φράζεαι: *but entirely at your ease, or with very little concern you consider*, etc. **τὰ...ἅσσα** (Att. **ἄτινα** or **ἄττα**): *the things which, whatever things*. — **ἐθέλησθα**: cf. ἐθέλωμι, v. 549, note.

555-559. **αἰνῶς**: Lex. **αἰνός**. — **παρέιπη**: Lex. **παρεῖπον**. Note here the aor. subjunc. spoken, not of something in the future, but of a fact accomplished, *may have*, etc. — **ἡερίη**: cf. v. 497, note. — **τῇ**: i. e. Thetis. — **σέ**, subj. of κατανεῦσαι. Notice the aor. infin. denoting an action brought to pass; *that you (have) nodded assent, that you (have) promised*; H. 716; G. § 203. — **ὥς**, w. the subjuncs. τιμήσης, ὀλέσης (ὀλλυμι), after κατανεῦσαι, st. the infin. the usual const., *to honor...to destroy*, etc.; lit. *that you may honor*, or *that you will honor*, etc. — **πολέας** (πολύς): distinguish carefully, fr. πόλεας; -λέας, synizesis. — Observe that this sentence is introduced without a connective (asyndeton), indicating the emotion of the speaker.

561-563. **δαιμονίη**. Perhaps the rendering, *madam!* and for δαιμόνιη the rendering, *sir!* is as good as any we can adopt; while the tone of voice will indicate whether the address is respectful, or angry and scornful. — **αἰεὶ μὲν ὀίεαι** (οἶομαι): *you are always suspicious*. Notice the succession of vowel-sounds in the first half of this verse, — a characteristic of the Ionic dialect. — **λήθω** = Att. λανθάνω; *nor do I elude you*. — **ἀπὸ θυμοῦ**: (*alien*) *from my heart*. — **ἐμοί**: ethical dat.; not, as I view it, dat. for gen. w. θυμοῦ; H. 599; G. § 184, Note 5. — **τὸ δέ**: *and this*, i. e. the fact of this alienation.

564-567. **εἰ δ' οὕτω...εἶναι**: *But if this is so, it will be agreeable to me*; usually understood as referring to vv. 555 ff. *And now I greatly fear*, etc. The reply of Zeus — if I have in fact made a promise to Thetis, such is my good pleasure — sounds like the language of a haughty sovereign. *Sic volo, sic jubeo. Tel est notre bon plaisir*. The harshness of the rhythm is in keeping with the sense. — **μή**: cf. v. 28, note. — **ἔσσι θεοί**: antecedent

(*theol*) incorporated in the relative clause ; H. 809 ; G. § 154 ; *lest (all) the gods, as many as are, etc., may not avert (me) from you, as I approach nearer* ; *τοί*, dat. of interest ; *λύντα*, sc. *ἐμέ*, obj. of *χραίσμωσιν*. — *ὅτε...*, *ἔφελω*, Att. *ἐφῶ* (*ἐπί*, *ὦ* fr. *ἔημι*) : *when I lay, etc.*

570-572. *ὄχθησαν* : *ὀχθέω*. — *ἀνά*. Note the frequent use in Hom. of *ἀνά* and *κατά* in the sense *through, throughout*. — *θεοὶ Οὐρανίωνες* (in form a patronym.) : *the gods descendants of Ouranos (Urānus)*. — *τοῖσιν* (*ν* movable before a consonant *metri gratia*) ; dat. *commodi* ; *to them, in their presence, before them*. The following comic scene contrasts strangely with the preceding wrangle, and was perhaps deemed necessary to restore the gods to their accustomed good-humor. — *ἐπὶ ἥρα* (the reading in all the recent editt., st. *ἐπὶ ἥρα*) ; *ἥρα* obj. of *φέρων* ; *ἐπὶ* w. *φέρ.* ; *offering, bringing, soothing words to, etc.*

574-579. *σφώ* : *you two*, Hera and Zeus, subj. of *ἐριδάλνετον* and *ἐλαύνετον*. — *καλ...νεούση* (concess.) : *though she is even herself very prudent* ; and hence does not really need my suggestion. So it is usually understood. It may, however, be viewed as causal, *since she is, etc.*, and hence can appreciate my suggestion ; cf. *ἀγαθός περ ἑών*, v. 131, note. — *φέρειν*, w. *παράφημι*. — *ναικέησι*, *ναικέω*. — *σὺν...ταράξῃ* : *συνταράσσω*. — *ἡμιν* (note the accent. So in all the recent editt. Düntz. writes here *ἡμιν* ; Cr., Dind. *ἡμῖν*) ; dat. of interest.

580-583. *εἰ περ...στυφελίξαι* (infin. sc. *ἡμᾶς* as obj.) : a condition with the conclusion suppressed. Cf. v. 135, note ; also, v. 340. The conclusion is readily supplied by the mind, — a slight pause being made after the condition, — and the thought is more impressive than though the sentence were filled out in regular form. — *ὁ γὰρ, κτέ.*, gives the reason for the foregoing implied apodosis. *For if the Olympian...wish to thrust (us), etc., sc. he can do it; for he is, etc.* — *καθάπτεσθαι* : imperat. ; *address him, etc.* ; cf. *λύσαι*, v. 20, N. — *Ἰλαος*, pred. : *Ἰόλύμπ.*, subj. Notice here *Ἰλαός*, usu. *Ἰλᾶος*.

584-587. *δέπας ἀμφικύπελλον*. For the usual interpretation, see L. & S. Schliemann, however, says, "I believe I have sufficiently proved that Aristotle is wrong in assigning to the Homeric *δέπας ἀμφ*- the form of a bee's cell, whence this has ever since been interpreted as a double cup, and that it can mean nothing but *a cup with a handle on either side*." With this view it would be rendered, *a double-handled, or a two-handled, cup*. For further information on this point consult Schliemann. — *μητρὶ* (dat. of interest)...*τίθη* : lit. *placed in hand for, etc.*, more freely rendered, *placed in the hand of his dear mother*. — *μῖν*, i. e. *μητέρα*. — *τέτλαθι* : L. & S. *ΤΛΑ΄Ω*. — *ἀνῶσχεο* : *ἀνέχω*. *Bear up, my mother, and endure (it) though, etc., κηδομένη*, concess. *πέρ*, intens. — *μή* : cf. v. 28, note ; also v. 566 ; *lest I behold you, etc.*

589-593. *ἀντιφέρεισθαι*, w. *ἀργάλεος*, sc. *ἐστίν* : (*is*) *hard to be opposed* ;

H. 767 ; G. § 261. — **καὶ ἄλλοτε...μεμαῶτα** (L. & S. ΜΑΪΩ, agrees w. μέ, obj. of ῥίψε) : *on another occasion also when I desired to defend (you)*. — **τεταγών**, sc. μέ : *having seized (me) by the foot, he hurled me from*, etc. — **κόππισον** (καταπίπτω) : H. 73 D ; G. § 12, Note 3. — **ἐν Δήμῳ**. Notice ἐν w. dat. occurring often in Hom., in connection w. a verb of motion. Cf. ἐν χειρὶ, v. 585. Lemnos was thought to be a favorite place of resort for Hephæstus (Vulcan), probably on account of the volcano Mosychlus in that island ; yet his workshop, according to Homer, was on Olympus. — **ὀλίγος** : *little*, in the sense *but little* ; **θυμὸς**, *life*. — **ἐνθεν** (ἐν, εἰμί), sc. ἐμολ. It appears from Il. 18, 395 ff. that he had on a previous occasion been cast down from Olympus by Hera herself, who was ashamed of him on account of his lameness. In referring to this act, he uses the not very filial expression, *μητρὸς ἐμῆς ὤτητι κυνώπιδος*, *by the will of my dog-faced mother*.

594-598. ἄφαρ, w. κομίσαντο (κομίζω) : *took me up*. — **παιδὸς...χειρὶ** : *from her son with her hand*. So it is usually understood. δέχομαι takes either the gen. or dat. of pers. With the dat. Il. 2, 186. W. gen. Il. 8, 400 ; 14, 203 ; 24, 305. — Cf. vv. 470 ff. with 597, 598. — **οἰνοχόει...νέκταρ**. Notice the rhetorical incongruity. οἰνοχόω means strictly, *to pour out wine*, the word commonly used in describing a symposium, and here used of a banquet of the gods, where *nectar* took the place of *wine* ; a special word used in a general sense ; *poured out sweet nectar (as wine)*. Cf. Il. 4, 3 ; cf. also βουκολεῖν ἵππους, ἐκατόμβας...αἰγῶν (Il. 1, 315, 316), ἐν κυνέῃ χαλκήρεϊ (Il. 3, 316), Lat. *ædificare naves*, German, *silbernes Huſeisen*, Eng. *golden candlestick*.

599-604. ἀσβέστος (a priv. and σβέννυμι) means strictly *inextinguishable*, spoken of a flame (φλόξ), here spoken of laughter, *irrepressible*. The ugly Hephæstus, *puffing through the halls*, in the place of the beautiful Hebe, or of Ganymedes, was a ludicrous sight. — **ἐνώρτο, ἐνόρνυμι**. — V. 602, cf. v. 468. — **οὐ μὲν** = οὐ μήν : cf. οὐδὲ μὲν = οὐδὲ μήν, v. 154. — **φόρμιγγος** (same const. w. δαυτός). For a description of the Greek phorminx or lyre, see Auten., also Dic. Antiq., article Lyra. — **μουσάων** : cf. note on θεά, v. 1. — Dif. in meaning bet. ὄψ and ὤψ ?

605-608. ἡέλοιο. Notice the confluence of vowel sounds. Cf. αἰεῖ.., δίαί, v. 561. — **οἱ μὲν...ἕκαστος** : *these* (i. e. the other gods in distinction from Zeus) *went each*, etc. The contrast is made plainer by μὲν and δέ. — **κακκείοντες** : κατακείω. — **ἀμφιγυῖαις**. The rendering, *lame in both feet*, found in all the older authorities and still retained by L. & S., is now generally abandoned by the best critics, who translate it, *strong-armed, having strong arms* (starkarmig, armkräftig). They derive it, not from γυῖός, *lame*, but from γυῖον, *a limb, an arm*. The lameness of Hephæstus is described by the word χωλός, Il. 18, 395. — **ἰδυίησι** (st. εἰδυίησι, dat. of εἰδώς fr. οἶδα) **πραπίδουσιν** : *with intelligent mind, with cunning skill*.

609-611. **δν**: poss. pron. — **ἦι, ἦις, εἰμι**. — **κοιμᾶθ'** = **ἐκοιμάτο**. — **δτε μιν** (*him*, i. e. Zeus)...**ἰκάνοι**. Optat., expressing indefinite frequency of past action; H. 728, b; G. § 233. — **καθεύδ'**: *lay down to sleep, fell asleep*. This is not contradicted in the next book, v. 2. — **παρὰ δέ**, sc. **αὐτῷ καθεύδει**: *and by him slept*, etc. — **Χρυσόθρονος**. The epithet *golden* is often used of articles belonging to the gods. Thus **χρυσέῳ ἐν δαπέδῳ**, Il. 4, 2, *on the golden pavement*. Both Artemis and Ares are **χρυσότηις**, *with golden reins*. Hera is **χρυσοπέδιλος**, *with golden sandals*. Iris is **χρυσόπτερος**, *with golden wings*. Homer was doubtless familiar with various golden ornaments, and hence the frequency of such epithets. Among the surprising things discovered by Schliemann in the ruins of Troy and of Mycenæ is the quantity of gold. — In the whole description at the end of this book the thoughtful reader will not fail to contrast these low conceptions with those which we derive from the Sacred Scriptures.

ILIAD II.

Vv. 1-47. — Zeus, in the fulfilment of his promise to Thetis,¹ sends to Agamemnon a deceitful dream.

1-4. ἄλλοι...θεοί. *The other gods*, i. e. in distinction from Zeus. The contrast is made plainer by μέν and δέ, placed after the emphatic words. — ῥά indicates the close connection of this with the preceding Book. Cf. note 1, 8. — παννύχιοι: cf. note on χθιζός, 1, 424; also πανημέριοι, 1, 472. — οὐκ ἔχε: *did not continue to hold*. Zeus may have fallen asleep so far as this statement is concerned. Cf. 1, 611. Derby renders it, *but the eyes of Jove sweet slumber held not*. — τιμήσαι, ὀλίσαι δέ. Both in the same const. after ὥς; *how he might*, etc. Observe the two endings of the optat. (-ειε and -αι) in Hom. — πολέας: cf. 1, 559.

5-7. ἦδε...βουλή: *this as a plan*, or simply, *this plan*. For the arrangement, cf. ἦ...γυνή, 1, 348. — δέ οἱ (dat.). How would δέ be accented if οἱ were the article nom. plur.? Cf. note 1, 72. — πέμψαι, κτέ., explanatory of βουλή. — οὔλον. The definition of L. & S. is not generally adopted; rather, *pernicious, delusive*. So Am., F., Koch, Cr., Naeg., Auten., Seiler, Ebel., who derive it fr. δαλυμι. — καί μιν (δνειρον) κτέ.: cf. 1, 202. Cr. and Dind. write "Ονειρον, viewing it as a proper name; but all the recent edit. write δνειρον, as a common noun. This pernicious and deceitful dream is sent to Agam. in fulfilment of the promise to Thetis. That Zeus should resort to deception in the accomplishment of his plans was not repugnant to the ideas of the Greeks in the Homeric age. How different our ideas of God!

8-15. βάσκι' ἴθι...ἐπὶ, κτέ.: *Up! away to*, etc. Cf. *vade age* in Virgil. Notice the asyndeton in vv. 9 and 11, imparting liveliness to the narration. — ἀγορευμέν: infin. as imperat.; *announce very accurately*, etc. Cf. λῦσαι, 1, 20. — ἔ: *him*, i. e. Agam. — νῦν γάρ κεν ἔλοι, κτέ. Apodosis with protasis omitted. H. 752, 722; G. § 226, 2. — οὐ...ἔτι. Distinguish carefully between οὐκέτι, *no longer*, and οὐπω, *not yet*. — ἀμφὶς...φράζονται: L. & S. φράζω, II. — ἐπέγναμψεν: ἐπιγνάμπτω; cf. *inflexit*, Æn. 4, 22. — λισσομένη denotes here the means, *by entreating*. — ἐφῆπται: ἐφάπτω; ἐπί, ἄπτω.

17-22. Notice here ἔκανε, w. ἐπὶ and the acc., *he went towards*, *he ap-*

proached, etc. Usually *ικάνω* takes the acc. without a prep., in the sense *to reach, arrive at*. — *περὶ*, w. *κέχυθ'* (*χέω*), *was poured, was diffused around* (him). — *ὑπὲρ κεφαλῆς*: *above his head* (the head of Agam.), i. e. the dream, taking the form of Nestor, so as not to alarm Agam., stood at the head of his couch, bending over him. — *γέροντων*, w. *τόν*, *whom of the elders or the chiefs*. See Lex. *γέρων*. — *τί'* = *ἔτιεν* fr. *τίω*. — *τῷ...εἰσώμενος*: L. & S. *Εἰ' ΔΩ*, A, II., 3. — *μίν*, w. *προσ-*.

24-27. *βουληφόρον ἄνδρα* (subj. of *εὔδειν*), a term nearly synonymous w. *γέρων*. — *ἐπιτετράφαται*: *ἐπιτρέπω*; H. 355 D, e; 392, Rem. a; G. § 122, 2. — *ξύνες* (*σύν*, *ἔς*): *συνήμι*, II.; cf. *ξύνιεν*, I, 273. — *ῶκα*, adv. — *Διὸς δέ...εἰμι*: *and I am, or for I am*, etc. L. & S. *δέ*, I, 4; cf. I, 5; I, 259. — *ὅς σευ* (so Am., F., Koch, Cr.; but Dind., Düntz., et al., write *ὅς σεῦ*), w. *κῆδεται*, *greatly cares for you*; *ἐλεαίρει*, sc. *σέ*.

33-38. *ἔχε*, sc. *ταῦτα*, *keep these things*, etc. — *ἀνήη* (= *ἀνῆ*, H. 400 D, i; G. § 128, 2); L. & S. *ἀνίημι*, III. — V. 35: cf. I, 428. — *φρονέοντα* agrees with *τόν*, *him*, i. e. Agam. — *τὰ* (obj. of *φρον-*)...*ἃ ῥ' οὐ...ἔμελλον*. Neut. plur. w. plur. verb; *ἔμελλεν* would be ambiguous, as it might take *Ἄγαμ-* for subj., *meditating those things which were not*, etc. — *φῆ* = Att. *ἔφη*; L. & S. *φημί*, I., *he said, said to himself, thought, imagined*. — *ὃ γ' αἰρήσειν*: *that he would take*, etc. Notice here the subj. of the infin. expressed in the nom. In Att., when the subj. of the infin. is the same as that of the principal verb, the subj. is regularly omitted. H. 774, 775; G. § 134, 2. — *νήπιος* (w. *ὃ γε*): *emphat. posit.* — *τὰ...ἃ ῥα...ἔργα*: *those things which as toils, as labors*; or more freely, *the labors which*, etc. *ἤδη, οἶδα*.

39-47. *θήσειν...ἐπ'* (Lex. *ἐπιτίθημι*: cf. I, 509), *for he was still about to impose*, etc. — *διά*: *through, by means of*. — *ἔγρετο, ἐγείρω*, aor. *ἠγρόμην*, ου, ετο; aug. omit. *ἔγρετο*. — *θείη*, w. *ὀμφή*: *ἀμφέχυντο, ἀμφιχέω*. Cf. *περὶ...κέχυντο*, v. 19. — The imperfects *ἔζετο, ἐνδυνε, βάλλετο* differ little in force from the aorists, *ἐδήσατο, βάλετο, εἴλετο*. The distinction between imperf. and aor. became more marked in the Attic dialect. — For a description of the *χιτών* and of the *φάρος*, see Auten., also Dic. of Antiqq. — *ἀμφι...βάλετο ξίφος*. The sword was attached to a belt, and thus he might be said to cast it around his shoulders. See Auten. *ξίφος*. — *ξίφος ἀργυρόηλον*: *his sword* (of copper or bronze) *studded with silver nails*. Silver appears to have been as rare and precious as gold in the age of Homer. Cf. Gladstone. Hom. Syn. p. 53. — *ἄφθιτον αἶε*: *always imperishable*; "because it was the work of Hephæstus." Cr.; "because it always remained in the family." F. et al. Both reasons are good, and both may have been in the mind of the poet, but the latter more prominently. Cf. vv. 101-108.

Vv. 48-83. — At break of day Agam. calls the people to an assembly to prove them, after having previously communicated his plan to the chiefs.

48-52. ἤώς: Att. ἔως, subst.; not to be confounded w. ἔως, conj. — ἐρέουσα (f. of φημί), *to announce*. — ὃ, *he* (Agam.). Notice here κελεύω, w. dat. — κερηκομόωντας. Notice this epithet of the Achæans. In the historic period the Greeks had their hair cut in the modern style, as we readily see from the antique statuary. — οἱ μὲν: *these*, i. e. the heralds; τοὶ δέ, *the others*, i. e. the Achæans. Note the asyndeton.

53-59. βουλὴν, obj. of ἰξε, *he convened a council of*, etc. So Dind., Düntz., F., et al. Yet Am., Cr., Koch, et al., write βουλή, *a council of*, etc., *sat down by*, etc. This entire account of the session of the βουλή is regarded by some of the best critics as a later addition to the poem. — Νεστορέη, adj. = Νέστορος, hence the appos. gen. βασιλῆος, H. 523, b; G. § 137, N. 1. — πικρινήν...βουλὴν: *a cunning plan*. Observe the two senses of βουλή (vv. 53, 55) *concilium* and *consilium*. — Νέστορι, w. ἔρκει (εἶκα). — εἶδος, κτέ.: cf. I, 115. — ἀγχιστα (ἀγχι): an emphatic repetition of μάλιστα; and especially *he most nearly resembled in looks and stature and form*, etc. φύην, cf. I, 115. — μέ, w. πρὸς: cf. v. 22; μιν, w. προσ-.

60-70. Cf. vv. 23-33.

71-75. ἀποπτάμενος: L. & S. ἀποπέτομαι. — ἀνήκεν, ἀνήμι (ἀνά, ἰημι): cf. ἀνήη, v. 34. — ἀγετε, πειρήσομαι: cf. I, 302. — ἡ θέμις ἐστίν (the reading of all the most critical editt. st. ἦ, κτέ.): relat. pron. agreeing w. predicate noun; *which is right*; or more freely rendered, *as is right*. — πολυκλήσι (only in the dat. in Hom.) is usually rendered *many-benched*. (L. & S.) But Auten., Ebeling, and Seiler render it *many-oared*, understanding κλήσι to mean (1) *the thole-pin*; (2) *the oar* (not *the rower's bench*). The rendering *many-oared* seems to me more accurate. — ἄλλοθεν ἄλλος: *aliunde alius, one from one point, another from another*; *on every side*; ἄλλος in appos. w. ὑμεῖς. — ἐρητύειν: cf. note on λῦσαι, I, 20.

76-82. Cf. I, 68. — Νέστωρ: cf. I, 247. — V. 78 = I, 253. — εἰ... ἐνισπεν (L. & S. ἔνε'πιν): supposition w. contrary reality. — ψεύδος, κτέ., conclusion expressing mere possibility, *we should affirm (that it was) a falsehood*. — μᾶλλον: *rather*, i. e. *we should rather turn away* (from it than be drawn towards it and influenced by it). — ἶδεν: subj.? The anteced. of δς; *but now he has seen (it), who*, etc.

Vv. 84-154. — The people are gathered in an assembly. Agamemnon proposes a return home; and the people, weary of war, rush to the ships and proceed to draw them into the sea.

85-88. οἱ δὲ...βασιλῆες: cf. οἱ...Ἀχαιοί, I, 344; and *they, the sceptre-bearing kings*, etc. — ἐπανέστησαν (ἐπί, ἀνά, ἵστημι): L. & S. ἐπανίστημι. — ἐπεσσεύοντο, ἐπισεύω. — ἥϊτε (= ὡς ὅτε)...ὥς (v. 91): *as when...so*. — πέτρης ἐκ γλαφυρῆς belongs in idea both with εἰσι and with ἐρχομένων,

go forth from a hollow rock, issuing (from it) ever afresh. The critics find in this sentence an instance of onomatopœa (adaptation of sound to sense).

90-94. αἱ μὲν τε...αἱ δὲ τε. Note this use of τέ. L. & S. τέ, B. — πεποτήγεται, πέτομαι. — τῶν: of these, i. e. λαῶν (the nations). — νεῶν ἄπο: Anastrophe. — βαθείης, w. ἡμόνος: in front of the deep shore. — ἐστιχόωντο, στιχάω. — δεδίει: L. & S. δαίω, A. — ἀγέροντο, ἀγείρω.

95-98. τετρήχε, ταράσσω. — λαῶν may be viewed as gen. abs. or may be taken w. ὑπό. Perhaps the former is preferable; *the earth groaned underneath while the people*, etc. — ἐρήτυον: *tried to restrain*, etc. H. 702; G. § 200, N. 2. — εἰ ποτ'...σχοίατο (= σχοίντο, fr. ἐχω): *if ever they would refrain from*, etc. αὐτῆς, *clamor*, not to be confounded w. αὐτῆς, gen. sing. fem. of αὐτός. Note the difference in the position of the breathing. Some edit., especially the older, write αὐτῆς. So above, v. 87, ἦδτε.

99-103. σπουδῇ is usually rendered here, and in some other places in Hom., *aggre, vix tandem, with difficulty, slowly*. — ἀνά, w. ἔστη. — τὸ μὲν: *which*. Cf. I, 234, note. — κάμει τεύχων: L. & S. κάμνω, II. — δῶκε, sc. σκῆπτρον. — διακτόρῳ: διά, *through*, ἄγω, *to lead*; hence, *conductor, helper*, — the meaning now usu. given to this doubtful word. — ἀργεῖφόντη (so Am., F., Koch, st. ἀργεῖφόντη, Cr., Dind., Düntz.): appos. w. διακ-, usu. rendered *slayer of Argus*; yet Am. suggests the deriv. ἀργός, *bright, quick*, and φαίνω, *make to appear*, and renders it *Eilbote*, i. e. *courier*. The last meaning is now preferred. The two words together would then be rendered, *to the guide (or conductor), swift messenger*.

106-109. πολύαρνι: see Lex. πολύαρνος. — Θυέστ', Θυέστα, Θυέστης (H. 136 D, a; G. § 39, nom. sing.) emphatic appos. w. ὁ. So also Πέλοψ, v. 105. Cf. ἡ...γυνή, I, 348. — φορῆναι, ἀνάσσειν: const. H. 765; G. § 265; *left it to Agam. to carry, to rule over*, etc. Thyestes was a brother of Atreus. Homer appears to know nothing of the conflicts and horrible crimes in the family of Pelops: the stories respecting which were afterwards invented, and exhibit their most aggravated form in the dramatic poets. — τῷ (sc. σκῆπτρῳ), w. ἐρείσάμενος (ἐρείδω). — μετηύδα, μετά, and αὐδάω. This account of the sceptre indicates the divine origin of Agamemnon's authority.

110-115. The address of Agam. is exceedingly courteous and respectful. — μέγα, adv., may be taken w. ἐνέδησε (Am., Koch, Naeg.), or w. the entire expression αἶτη...βαρεῖη (F.); *has exceedingly entangled me in*, etc., or *has bound me under a very heavy calamity*. — σχέτλιος: *emphat. position*. Cf. νήπιος, v. 38. — ὑπέσχετο καὶ κατένευσεν: cf. I, 514. — ἐκπέρσαντα (ἐκπέρθω), sc. ἐμέ, *that I having sacked*, etc. Cf. ἐόντα, note, I, 541. — δυσκλία, w. μέ. — Ἄργος: obj. of motion, H. 551; G. § 162.

Notice here the meaning of Argos in Hom.; not simply the city Argos, since Agam. was from Mycenæ. Cf. v. 108; also note on Ἀχαιοίς, I, 2.

116-122. Only the editions of Am. and F. among those which I have at hand include vv. 116-118 in brackets. — Force of ποῦ? L. & S. ποῦ, II. — φῶλον: cf. I, 564. — τοῦ...κράτος: *the power of this one* (Zeus), or simply, *his power*. — αἰσχρὸν...πυθίσθαι: H. 767; G. § 261; *shameful to learn*; or, in the more usual Eng. idiom, *shameful to be learned*. Connect this v. in thought closely w. v. 115, δυσκλέα, κτέ. — καὶ ἔσσομ.: *in the view of future generations also*. — Vv. 120-122 are explanatory of τόδε, *this fact...that such and so great a people...thus in vain*, etc. — πέφανται: φαίνω.

123-128. εἴπερ γάρ, κτέ., introduces a confirmation of the statement ἀνδράσι παυροτέροισι and carries out more fully the thought αἰσχρὸν, κτέ., v. 119. — Notice the use of κέ w. the optat. in a condition. Cf. I, 60, note. — Ἀχαιοί τε Τρῶές τε, appos. w. the subj. of ἐθέλ-, *For if we, Trojans and Achæans, should be willing (κέ were it possible) both (of us) to be numbered*. — ταμόντες: L. & S. τέμνω, II. 2, *having ratified* (by the slaughter of victims). Cf. Lat. *foedus ferire*. — Τρῶες μὲν, κτέ., the reading of Am., Koch, F. (revised by Franke), sc. εἰ...ἐθέλοιν. (Others read Τρῶας, sc. εἰ...ἐθέλομεν). — λέξασθαι depends on ἐθέλοιν understood (or, with the reading Τρῶας, on ἐθέλομεν): *if the Trojans, as many as are resident in the city, should be willing to assemble themselves* (so Am., Franke, Düntz.); yet L. & S. (λέγω, II. 2), Auten., Cr., Koch, et al., take λέξασθαι in the sense *to pick out, to choose, to select for one's self*. *If the Trojans should be willing to pick out all, as many as*, etc. It is difficult to decide between these renderings. — The force of εἰ extends through v. 127, and *if we Achæans should be divided into*, etc., and *should choose*, etc. — δευοίατο: L. & S. ΔΕΥ'Ω, -οίατο, st. -οιντο.

129-133. ὕλας, subj. of ἔμμεναι: πλέας (L. & S. πλείων, B). — Τρώων, w. the comparat. πλέας. — πολλέων (synizesis): ending, H. 128 D, b; G. § 39; Lex. πολὺς. — πλάζουσιν: *make to wander, thwart*. — εἰώσι, εἰάω, Att. εἰάω. — For a statement of the estimated numbers on both sides, see note at the end of this book.

134-138. δῆ in vv. 134 and 135 seems to be a shortened form of ἤδη, *already*. So Am., Koch, Naeg. — Διὸς ἐνιαυτοί. Zeus is elsewhere also spoken of as presiding over periods of time. This verse is important as fixing the time in the war when the events in the Iliad took place. — δοῦρα: δόρυ. — εἶατ' = εἶαται = ἦνται (ἡμαι). — ποτιδέγμεναι, προσδέχομαι. — ἄμμι = ἡμῖν: dat. com. — αὕτως: *thus as you see*. Cf. I, 133, 520. — ἰκόμεσθα (-μεσθα, Att. -μεθα); ἰκνέομαι, usually ἀφικνέομαι.

139-146. παιθώμεθα: φεύγομεν; subjunc. of exhortation. G. § 253; H. 720, a; *let us*, etc. — τοῖσι (dat. of interest)...πᾶσι (appos.) ..δοιοι: *in*

the breasts of these, of all...as many as, etc. — Notice *μετά* w. the acc. in the sense *among, extending among*, — a very rare use. — *ἐπάκουσαν* (ἐπί, ἀκούω), w. the gen. very rare. Usually w. acc. as *ἔπος, πάντα, βουλὴν*. — *φῆ* (= ὥς in meaning); the reading in all the recent critical editt. Distinguish fr. *φῆ* (= ἔφη), v. 37. — *θαλάσσης*, the generic word: *πόντου*, the open, deep sea; *like the long waves of the sea, of the Icarian deep*. Icaria was the name of an island west of Samos. The sea took its name from the island. — *τὰ μὲν τ'* (= τε. So Am., F., Koch, et al.): *μὲν*, intens. = *μήν*; *τέ*, Epic use. — *ῥορ'* = *ῥορε* (δρυνμι): Epic 2 aor., gnomic here; *which in fact both Eurys and Notus excite*. *Διὸς νεφελάων*; cf. *Διὸς ἐνιαυτοί*, v. 134. Notice *ῥορε* and *ἐπαΐξας* agreeing w. the nearest subject; H. 511, h; G. § 135, Note 1.

147-151. *Ζέφυρος*. Zephyrus in Hom. was not a soft wind, as we use the word Zephyr, but a strong, rough wind. Cf. 4, 276. If we imagine the standpoint of the poet to be in Æolia, this wind would come over the cold, snowy mountains of Thrace. — *βαθὺ λήιον* (obj. of *κινήσῃ*): *a field of deep standing corn*. We employ the metaphor *high*, rather than *deep*, corn. — *ἐπὶ τ' ἡμῶν* (Lex. *ἐπημύω*), sc. *λήιον*; *and it bends downwards (ἐπὶ, towards the ground) with its ears*. The sentence changes from a dependent const. (ὥς...*κινήσῃ*) to an independent (*ἡμῶν*). Of course, Indian corn, or maize, is not to be thought of in this comparison; but what in this country is oftener called "grain," as wheat, rye, or barley. — *τῶν*: *of these*, the persons mentioned, vv. 142, 143. — *νῆας ἐπ'*. So Am., F., Koch, Düntz., Naeg. (Cf. 1, 350, note.) But Cr. and Dind. write *νῆας ἔπ'* (anastrophe) according to G. § 23, 2; H. 102 D, b. *They rushed towards the ships with shouting*, i. e. shouting *ἀλαλή*, a word corresponding to our *hurrah*. — *ποδῶν δ' ὑπένερθε...ἀειρομένη*: *rising from under their feet, stood* (in clouds). L. & S. render *under, beneath*, thus overlooking the force of *-θε* = *θεν, from*.

151-154. Notice *κλεινον*, w. dat. Often in Hom. In Att. usually w. acc. — *ἐλκέμεν* (infin. fr. *ἔλκω*), sc. *νῆας*. — *ιένων* may be taken w. *αὐτῇ*: *the shouting of these hastening homewards*; or, as gen. abs., *while they hastened*, etc. — *ὑπὸ δ' ἦρεον* (*ὑφαιρέω*): *they took away...from under*, etc.; the opposite of *ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν*, 1, 486.

Vv. 155-210. — Intervention of Athena and activity of Odysseus.

155-159. *ἔνθα κεν...ἐτύχθη* (*τεύχω*), *εἰ μὴ...ἔειπεν*. Supposition w. contrary reality, H. 746; G. § 222; *would have been accomplished, had not Hera addressed*, etc. *πρὸς...ἔειπεν* (tmesis); cf. v. 59. — *ὦ πόποι*: cf. note 1, 254. Derby renders it here, *O heaven!* — *αἰγιόχοιο*. What was

the form of the ægis in works of art? See L. & S. *alys*. — **οὕτω δέ**: mark the emphatic force of **δή**. — **ἐπ'**, w. the acc. denotes here first the direction towards and then motion over.

160-163. **καδ** (H. 73 D; G. § 12, N. 3)...**λίποιν**: *and would they leave behind as a boast to Priam*, etc. **εἰχωλήν**, appos. w. **Ἑλένην**. — **ἀπόλονται**, aug. omitted: **ἀπόλλυμι**. — **πατρίδος**. Note the frequent use of **πατρίς**, and some other words, as adjectives, which in Att. became substantives. — **κατά**: cf. I, 487.

164, 165. **σοῖς** (emphat.) **κτέ**. Notice the asyndeton, denoting haste, and adding a more specific to a more general exhortation (**ἴθι νῦν**). — **μηδὲ ἔα** (**ἑάω**)...**ἐλκέμεν**: *nor suffer (them) to draw*, etc. The subj. (**σφᾶς**) of **ἐλκέμεν** (= **ἔλκειν**) is suggested by the distributive phrase **φῶτα ἕκαστον**. — **ἀμφιελίσσας** (w. **νήας**). Note the different interpretations of this word in L. & S. **ἀμφιέλλισσα**: Auten., Am., F. render it, *curved at both ends*. Derby, *well-trimmed*.

169-171. **εὔρεν**: asynd., cf. v. 164. — **ἔπειτα**: *thereupon*, i. e. after she came to the swift ships. — **ἑσταότα** (Am. and some others read **ἑστεῶτ'**): *standing*; not drawn into the general rush towards the ships, — thinking, perhaps, of the direction of Agam., v. 75. — **ἐνσέλμοιο** (**εὖ**, *well*, and **σέλμα**, *a deck*), *well-decked, well-furnished with decks*, such as would be needed in transport-vessels crossing the sea. The rendering *well-benched* in L. & S. and usually given in this country, I do not find in any recent German authority. — **μιν**, obj. of **ἔκτανεν**: **ἄχος**, subj.; **κραδίην** and **θυμόν** may be viewed as acc. of specif., or as appos. w. **μιν**. Cf. in const. **ῥένας**, I, 362, note.

175. **ἐν**, w. a verb of motion (**πесόντες**), denotes properly rest in a place, after the motion. The whole expression indicates the irregular and confused manner in which they rushed to the ships. — **πολυκλήμισι**: cf. v. 74, note.

180-184. **σοῖς δέ**: cf. v. 164: "δέ is expressed here because the close connection w. **ἴθι** is interrupted by **μηδὲ τ' ἐρώει**." Am.: *do not loiter, but*, etc. — **ξυνέηκε** (L. & S. **συνέημι**, II.) takes **δρα** as obj. — **βῆ δὲ θέαν**: L. & S. **βαίνω**, A, I. — **ἀπό**, w. **βάλε**. — **ἐκόμισσεν**: **κομίζω**. — **ὀπήδαι**: L. & S. **ὀπαδέω**.

185-187. **αὐτὸς δ'**: *but he himself*, i. e. Odysseus. — **ἀντίος** (w. gen. as often): **ἐλθὼν**, *going to meet*. — **δέξατό οἱ σκῆπτρον**: note here **δέχομαι** w. acc. and dat. in the sense, *to receive at the hands of, to receive from*. The sceptre of Agam. was the sign of the highest authority, and was necessary for Odysseus in order to check the wild impetuosity of the multitude. — V. 187: cf. v. 47.

188, 189. **δν τινα...κιχείη** (**κινῶ**): indef. frequency of past action; H. 729, b; § 233; *whatever king...he found* (= *if he found any king*). —

μίν: correl. v. 198, δν δ' αὖ, κτέ. The δέ in v. 189 connects the principal to the subordinate clause, and is not usu. rendered. Cf. note on δέ, I, 58. — ἐρητύσασκε: ἐρητύω w. iterative ending.

190, 191. δαιμόνι: here used with respect, though introducing a rebuke. Bryant renders it, *Good friend*; Derby, *O gallant friend!* Cf. I, 561, note. — σέ, subj. of δειδίσσεσθαι. — κακὸν ὥς: as a coward. Why is ὥς accented here? H. 104, a; G. § 29, Note. — ἄλλους...λαούς: usu. rendered, *the rest of the people*; but as Odysseus was not, in the Homeric sense, one of *the people*, it would be more accurate to render the clause, *and cause, besides, the people to sit down*. ἄλλους is rendered in German *ausserdem*. Am., F., Koch, et al. This solecism in the use of ἄλλος is not unfrequent in poetry, and occurs also in prose. Cf. I, 399, note.

192-195. οὐ...πῶ: *not yet*; or, perhaps, *not in any way, not at all*. Cf. note on πῶ, I, 108. — οἷος νόος, κτέ.: *what (is) the mind of, etc.* — ἔψεται: cf. I, 454. — μή τι...ῥέξῃ (ῥέξω): H. 720, d; G. § 218, N. 2; (*I fear that, or (Beware) lest*. Whether it is better to join τι w. μή, *lest in some respect*, or w. κακόν, *some harm*, critics are not agreed. Its separation from κακόν is an objection to the latter. — κακόν and υἱας, two accs. w. ῥέξῃ. H. 555; G. § 165.

196-199. Ameis, Bryant, Derby, understand v. 196 as spoken of Agam. alone. Most others, as a general truth. θυμός is also differently understood here by different critics; by some, as *mind* (German *Sinn*), *will*, *resolution*; by others, as *wrath*, *anger* (German *Zorn*). We may perhaps render, *the wrath of a Zeus-nourished king is great, etc.* — δν...ἴδοι... ἐφεύροι: H. 757 (examples); G. § 233; *whatever man of the people he saw and found, etc.* Cf. v. 188. — ἐλάσασκεν: fr. ἐλαύνω, w. iterative ending; ὁμοκλήσασκε, ὁμοκλᾶω.

200-206. δαιμόνι, *Sir!* Although the same word is used as above, v. 190, yet the tone of voice would be very different, just as we adopt a very different tone in uttering the English *Sir* when used contemptuously and respectfully. — ἴσο, ἦμαι. — ἀκουε: force of the pres.? — φέρτεροι: cf. I, 186. — σύ, sc. εἶ or ἐσσί. — βασιλεύσομεν: observe the pers., *we Achæans shall not by any means all, etc.* — ἀγαθόν: pred. adj. neut. (sc. ἐστί); H. 522; G. § 138, Note 2 (c). So in Verg. Ecl. III. 80, *triste lupus stabulis*. — ἔδωκε, sc. βασιλεύειν implied in the connection: *has given (the authority to rule)*. — V. 206 is rejected by the best critics.

207-210. δέπτε (διά, ἐπω. The simple verb seems to occur but once, Il. 6, 321, in the sense *to be busy with*) στρατόν: *was busy throughout the army*; or, more briefly, *passed through, etc.* — ἐπισσεύοντο: ἐπί, σεύω. — ἄπο. Note the anastrophe. — αἰγιαλῷ (const.? H. 612; G. § 190) μεγάλῳ: *on a vast beach*. — βρέμεται, w. ὅτε, subjunc. (as in v. 147, ὅτε κινήσῃ; also v. 395); but σμαραγεῖ, κτέ. is an independent sentence.

Vv. 211-277. — Thersites; his insubordination and punishment.

211-216. ἱρήτυθεν, κτέ, v. 99. — Θερσίτης, *Thersites*, fr. the Æolic θέρσος = θάρσος, θράσος, adj. θρασύς, meaning *the impudent*. — ἐκολῶα: κολῶάω. Cf. κολῶν ἤλαυνε, I, 595. — ἔπεα, w. ἤδη (οἶδα), and *he knew in his mind words both unseemly and many*; ἔπεα, words, expressions, stories. Faesi understands it to mean "*res*, not *verba*." — ἐριζέμεναι: an infin. loosely connected w. ἔπεα...ἄκοσμα...ἤδη, denoting result. G. § 265, Note; so as to contend, etc. — ἀλλ' ὅ τι οἱ εἴσαιτο (L. & S. Εἰ' ΔΩ, A, 2)...ἐμμεναι: *but (to utter) whatever seemed to him to be*, etc. — ἀλλ' introduces a thought opposed to the idea κατὰ κόσμον. After ἀλλ', understand the idea somewhat modified of ἔπεα...ἤδη...ἐριζέμεναι, perhaps λέγειν; εἴσαιτο, indef. frequency of past action, and rendered as an imperf. — αἰσχιστος ἀνὴρ: *he (was) the ugliest man (who) came*, etc.

217-219. A more particular description after the general statement; hence, the asyndeton. The whole passage has been condemned by some fastidious critics; but it exhibits perhaps better than any other the position of the common people in the heroic age. The ugliness of Thersites' person and the coarseness of his language were only a natural set-off to his indecorum (according to the Homeric idea) in speaking at all in the assembly of the people. Cf. above v. 202. — φορκός. The critics are now pretty generally agreed in giving this the meaning *bandy-legged*. Cf. Lat. *falx, falcatulus, falco*. — ἔτερον πόδα: *in one foot*. Note this use of ἕτερος, *one, one of two*, freq. in Hom. See L. & S. — οἱ, ethical dat. — συνοχωκότε: L. & S. συνόχωκα. — ἐπενήνοθε: L. & S. ἐνήνοθε.

220-223. ἔχθιστος Ἀγ- μάλιστα: *most hateful especially to*, etc. Notice the double superlative. Cf. μάλιστα...ἄγχιστα, vv. 57, 58. — τῷ...νικεῖσκε (νικέω, w. iterat. ending and final ε of the stem lengthened), *for he used to revile these two*. — τότε αὖτ': *then again, or then however*. — τῷ...κοτέοντο, κτέ. Whether τῷ refers to Thersites or Agam. is not quite certain. I think perhaps the former view is more generally taken; but I am now inclined to the latter. *And, as was natural (ἄρα), the Achæans were violently angry at this one*, etc.; i. e. on account of the disappointment which they had just experienced; and Thersites availed himself of this general indignation to pour out his abuse. The passage is at least intelligible and consistent in this view. — νεμέσσηθεν: νεμεσάω; Ep. -σσ-.

224-228. From what follows it appears that the army had now come to understand the real purpose of Agam.; although in what way, the poet does not very clearly indicate. — ὁ...βοῶν: *he (Thersites) shouting long and loud* (L. & S. μακρός, I. 3). — τέο, Att. τοῦ, τινος; gen. of cause w. ἐπιμέμφει; gen. of fulness or want w. χατίζεις. Cf. I, 65. — δ': cf. note I, 131. — κλισίαι, sc. εἰσὶ. — δίδωμεν. Notice the pers., *whom we Achæans*

give. The arrogance of Thersites in speaking for the whole army is not to be overlooked. It will be seen also that he attributes to Agam. the most selfish and corrupt motives. We have in Thersites not a bad portrait of many a modern demagogue.

229-232. **ἦ**. Notice the accent, the interrog. particle. So in all recent editt. *Are you still in want?* etc. — **κέ**, w. fut. Cf. I, 175, note. — **υἱός** (gen. Lex. υἱός) **ἀποινα** (appos. w. **δν**): *as a ransom for his son*. — **δν κεν ἐγὼ, κτέ**. Here again the vanity and arrogance of Thersites appear. — **ἡ ἐγυναῖκα νέην**: *or (are you in want of) a new concubine*, etc., as Chrysæis and Brisæis. We might grammatically expect here, depending on ἐπιδύεαι understood, the gen. γυναικὸς νέης (which, however, the metre would not admit of); but the intervening relative sentences, **δν κέ τις, δν κεν ἐγὼ**, may have led to the adoption of the acc. So Am. explains. Others understand ποθεῖς or some similar word; others, δῆσας ἀγάγω. — **ἵνα μίσγεται** (subjunc., fr. μίσγω) **ἐν φιλότῃ**: *that you may gratify your lust*.

233-237. **κατίσχει** (κατίσχω, κατέχω): subjunc.; *may have, may keep*. — **ἀρχὸν ἔοντα**, sc. σέ, or τινά: *that you, being a ruler, or that one who is a ruler conduct... upon misfortunes*. — **ἐλέγχεα** (ἐλεγχος, τό): abstract for concrete. — **Ἀχαιίδες, οὐκέτ' Ἀχαιοί**: *Achæan women, no longer Achæan men!* Cf. Æn. 9, 617, *O vere Phrygia, neque enim Phryges*. — **τόνδε**: *this man* (Agam.); a contemptuous expression. Cf. **ὃδ' ἀνὴρ**, I, 287. — **αὐτοῦ**, adv. more fully defined by ἐνὶ Τροίῃ. — **γέρα πισσέμεν** (πέσσω, πέπτω): *to digest his honors*.

238-241. **ἦ ῥά τί οἱ χῆμεῖς** (= καὶ ἡμεῖς), the reading of all the recent editt.; **ἦ ῥά τί οἱ χῆμεῖς** (= κε ἡμεῖς), the reading of Wolf, Spitzner, Voss, Thiersch, Freytag, Cr., Dind. — **ἦ...ἦε**: *whether...or*. — **οἱ** (enclit.): *him*, Agam. — **χῆμεῖς**: *we also*, the rest of the Achæans. — **καί** before **οὐκέ**, intens. *or even not*. — Vv. 239-242 are bracketed only in the edit. of F., so far as I have seen. — **ὅς καὶ νῦν**: *who even now, or since he* (Agam.) *even now*. — V. 240; cf. I, 256, 507. — **χόλος**, sc. ἐστί. — **μεθήμων**: pred., *but (he is)*, etc.

242-245. **ἦ γὰρ ἂν...λωβήσαιο**: condit. omitted; *for (were it not so, i. e. were Achilles not yielding), etc.* Cf. I, 232. — **ἡνίπαπε**: *ἐνίπτω*.

246-249. **πέρ**, intens., **ἔων**, concess.: *though you are*, etc. — **ἴσχεο**: cf. I, 214. — **μηδ' ἔθελε**: cf. I, 277. — **ὅσσοι**: (*of all*) *as many as came*, etc.

250, 251. **τῷ οὐκ ἂν, κτέ**. A somewhat doubtful sentence, explained in two different ways: (a) as the optat. w. **ἂν** used to express a mild command or an exhortation; G. § 226, 2; II. 722, b, *therefore do not declaim*, etc.; (b) as the apodosis, w. protasis omitted; cf. v. 242; *therefore (were it not so, i. e. were you not basest of all who came to Troy) you would not declaim having*, etc. — **βασιλῆας ἀνὰ στόμ' ἔχων**: lit. *having kings on your mouth, or on your lips*. — With **προφέροις** and **φυλάσσοις** keep in mind **οὐκ ἂν**.

252, 253. οὐδέ...ἴδμεν (οἶδα) ὅπως: *not yet do we know at all clearly how*, etc. — τάδε ἔργα: *these affairs*, i. e. the war against Troy. — ἥ...νῆες: *whether we, the sons of*, etc. These words (verses 252, 253) are addressed not alone to Thersites, but to the whole army. Vv. 254–256 are bracketed in all the best editions.

257–261. Cf. 1, 212. — κινήσομαι (κινᾶνω). The recent editors (Am., F., Koch, Düntz.) regard this as aor. subjunc. w. short mode-sign; *if hereafter (ἐτι) I find you*, etc. — ὥς νύ περ ᾠδε. The local meaning of ᾠδε is denied by most recent critics, who render the clause, *as just now in this way*, or *just as now in this way* (*wie jetzt eben so*. Am.; *gerade wie auf diese Weise*. F.); but Cr., Butt., L. & S. and some others defend the local meaning in some passages, this among others, and render, *just as now here*. The first rendering certainly seems to me awkward. — μηκέτ'...ἐπέη (ἐπί, εἰμί) μηδ'...εἴην: optat. of wishing (without ἄν and w. neg. μή); *may the head no longer rest on*, etc., and *may I no longer be called the father*, etc.; Ὀδυσῆι, dat. com. used with emphasis st. ἐμοί, *on the shoulders of Odysseus*. — ἀπὸ...δύσω, tmesis.

262–264. χλαῖνάν τ' ἡδὲ χιτῶνα: *both your cloak and tunic*; appos. w. εἴματα. For a description of these garments, see Dic. of Antiqq.; also Auten. — τὰ τ'...ἀμφικαλύπτει: *and whatever covers your nakedness*, i. e. the girdle, μίτρη, or ζῶμα. Cf. 4, 187. So F., Düntz., Koch, Naeg. Others render it, *which* (τὰ τε Epic use) *cover*, etc., making τὰ τε refer to χλ- and χι-. — αὐτὸν δὲ...ἀφήσω is closely connected w. εἰ μὴ...δύσω: *if I do not strip off...and drive you yourself*, etc. — πεπληγῶς (πλήσσω), sc. σέ.

266–269. ὁ δ': *but he*, i. e. Thersites. — οἱ ἐκφυγε: *escaped from him* (while he sought to suppress and conceal his tears); οἱ (enclit.), dat. of interest. — μεταφρένου ἐξυπανέστη (ἐξ, *out*, ὑπό, w. gen. *from under*, ἀνά, *up*)...χρυσέου: *rose up from his back under the golden sceptre*. ὑπο (anastrophe) repeats ὑπ- in compos. — ἔζετο. Up to this time, it appears, he had been standing; v. 255 (ἦσαι, κτέ.) is thought to be an interpolation. — ἀχρεῖον (L. & S. ἀχρεῖος, II.) ἰδών: *looking useless*, or *looking foolish*. Note this peculiar use of ἰδών.

270–273. οἱ δέ: *and they*, the Greeks who were looking on. — καὶ ἀχνύμενοι περ: *even though exceedingly grieved*, not at the chastisement of Thersites, but because they were not yet allowed to return home. — ἐπ'...γέλασσαν: ἐπιγέλαω. ἡδύ implies that they enjoyed the laugh, and may be rendered *heartily*. — τις is here spoken of many; *one and another*, or *many a one*. — εἴπεσκεν...ἄλλον. Gladstone calls attention to the fact that a certain degree of freedom of conversation was allowed in the assembly in the Homeric period. — μυρτί'.. ἐσθλά, obj. of ἔοργεν (ρέζω). — ἐξάρχων: only here w. the acc.; perhaps as acc. of cognate meaning. — κορύσσω. The metaphor should not be lost sight of (fr. κόρυς, *a helmet*); πόλεμον is

perhaps best viewed as cogn. acc. commonly rendered, *fitting out, preparing*, L. & S. κορύσσω, I.

274-277. μέγα, adv. w. ἀριστον: *far the best, the very best*; obj. of ἔρεξεν (one *p metri gratia*, fr. ῥέξω). — ὅς: *he who, or since he, in that he*, subj. of ἔσχε (έχχω); τὸν λωβ-έπεσ-; note the order, *this bully, the babbling (one)*. Cf. I, 340, τοῦ βασιλῆος ἀπηνέος. Adj. placed last for emphasis; ἀγοράων w. ἔσχε, *has restrained...from his harangues*. — οὐ θῆν μιν. Note the asyndeton, imparting more liveliness to the expression. *Surely his insolent heart will not prompt him over again to berate*, etc. Notice πάλω αὖτις used together; πάλω means primarily *back*; secondarily, it denotes repetition; while αὖ, αὖτις, Ionic αὖτις, denotes primarily repetition, *again*, and only secondarily and very rarely the idea *back*. — ἀνήσει, ἀνήμι.

Vv. 278-332. — Speech of Odysseus in the assembly, in which he seeks to console and encourage the Greeks.

278-280. φάσαν, w. πληθύς, a collective noun. — ἀνά, w. ἔστη. — παρὰ δέ, sc. αὐτῷ: *and by his side*. — εἰδομένη: L. & S. Εἰ' ΔΩ, A, II. 2, *resembling*, w. dat. — σιωπᾶν, σιωπάω. — ἀνώγει: plupf. in form; impf. in meaning, L. & S. ἀνωγα. — ὥς, final conj., *that, in order that*, w. ἀκούσ-ἐπιφρασσάτατο (ἐπιφράζω).

281-283. ἄμα θ' (= τε)...τε καί. Critics are not agreed as to the first τέ. Düntz. writes χ' = κέ; A. Nauck suggests the reading ἄμα οἱ (dat.). The recent editions, however, generally retain τέ. Perhaps the suggestion of Auten. is most satisfactory, that it is a repetition like οὐ μὲν οὐδέ, οὐδὲ μὲν οὐδέ and others found in Epic poetry, or it may be joined to ἄμα as often to καί, μὲν, γάρ, ὅπως, κτέ. Cf. L. & S. τέ B. The verse may be rendered, *in order that at once both the first (i. e. the foremost, the nearest) and the last (i. e. the remotest) sons of the Achæans*, etc. Few men can be heard by so large a multitude, and absolute quiet was necessary. — V. 283. Cf. I, 73.

284-288. σέ...ἐλέγχιστον θέμεναι (θεῖναι): *to render you the most disgraced*; πᾶσιν...βροτ-, *in the eyes of*, etc. — ὑπόσχεσιν ἦν περ (intens.) ὑπέσταν (= ὑπέστησαν): *the promise (the very one) which they made while still on their way (στέλχοντες) hither*, etc. — V. 288 is explanatory of ὑπόσχεσιν. — ἐκπέρσαντ', sc. σέ: *that you after having sacked*, etc.

289-291. ὥς τε: *as*; cf. the τέ here w. τέ after ἄμα, v. 281. — ἥ...τέ seems to be a union of two constructions, ἥ...ἥ and τέ...τέ. We cannot say in Eng. *either...and*. We may therefore omit the ἥ in translating, unless we read ἥ intens. (So Am.); *for indeed, like*, etc. — ὀδύρονται: *they lament*, implies the notion of longing, and hence takes the infin. — ἥ μὴν: see L. & S. μὴν. — καὶ πόνος ἐστίν: *it is even a hard lot*, lit. *a labor*; ἀνηθήντα, sc. τῷ, *that any one*, etc.

292-294. *καὶ γὰρ τις θ'...μένων...δοχαλάα*: for any one remaining...is said, etc. *θ'* = *τέ* w. *γάρ* (F., Düntz.). Cf. *ἄμα τε*, v. 281, note. Yet Am. joins *τε* w. *τις*, any one whatsoever. The editors all join *καὶ* w. *ένα*, even one. The arrangement, however, seems to me against this. — *δὲν περ* relates to *τις*, is the obj. of *εἰλέωσιν*, one whom, etc.

295-298. *ἡμῖν, κτέ.*: but to us remaining here. Dat. of interest. — *τῷ*: illative, therefore I am not indignant that, etc. It will be observed that Odys. here apologizes for the impatience of the Achæans, thus establishing a sympathy between himself and his hearers. — *ἀλλὰ...αἰσχρόν τοι*: yet it is altogether disgraceful. — *δῆρόν τε...κενέον τε*, sc. *τινά*, that one remain a long time and, etc.

299-304. *τλήτε* (L. & S. *ΤΛΑ΄Ω*) *κτέ.* Notice the animating effect of the asyndeton. Bear up, my friends! — *ἐπὶ*, w. *χρόνον* denotes properly extent over a period of time up to a certain point; may be rendered, w. *μείνατε*, remain awhile. — *ἤ...ἤ*: whether...or; cf. v. 238; Att. *πότερον...ἤ*, or *εἰ...ἤ*. — *ἐπεὶ...μαντεύεται*: Am. and Koch understand *ἐπεὶ* as adv., whether Calchas is in reality a prophet. Auten., L. & S. take it as adj. used as subst., whether Cal. prophesies the truth. The latter seems to me better, as *μαντ-* is usu. trans. — *οὓς, κτέ.*: a hypothet. relat. clause; hence, the neg. *μή*, (you) whom the deadly fates did not carry away (lit. the fates of death did not go carrying).

304-307. *χθιζά τε καὶ πρόωζα*: lit. yesterday and the day before is often used of events somewhat remote, yet vividly remembered, and hence seeming but as yesterday. Cf. *χθὲς καὶ πρόην* in Herod. and *nuper* in Latin. Some modern critics connect this phrase with the preceding sentence; but ancient scholars and also the most recent critical editt. place a colon or period after *φέρουσαι*, v. 302, and join this with the following; thus, but lately, when the ships...and we were offering...then appeared (v. 308), etc. — *Αὔλιδα*: Aulis, in the eastern part of Bœotia. — *κακά*, obj. of *φέρουσαι*. — *ἀμφὶ περὶ*. Similarly in Eng. we say, round about. — *κατά*: (dispersed) among. — *ρέν* (*ρέω*, to flow): impf. 3d pers. sing. w. *ν* movable. — *πλατανίστῳ*: plane-tree; is indigenous in Greece; resembles in appearance the tree often called in this country "buttonwood" or "sycamore."

308-310. *ἐπὶ* (means properly extending over; cf. *ἐπὶ*, v. 299) *νῶτα*: upon the back. Plur. very common. Cf. Lat. *terga*. — *τόν ῥα* (which)... *πρός ῥα*. "The particle *ῥα*, meaning accordingly, of course, you know, refers back to *εὐ...ἰδμεν*, v. 301." F. — *ὑπαίξας...δροῦσεν*, w. *δράκων*: gliding from under an altar darted towards, etc.

311-314. *νήπια τέκνα*. The same words in v. 136 mean infant children; here spoken of the young of a sparrow; may be rendered, an infant brood. — *ὑποπετηῶτες* (*ὑποπτήσω*): cowering under. — *οκτώ*. Note the order. I think it easier and more perspicuous to follow in translating the

order of the clauses in Greek. — **τέκε** (τίκτω): here spoken of a bird, *that hatched the young*. — **ἐνθα**, repeated for perspicuity from v. 311. — **ὁ γε**: *this one*, i. e. δράκων. — **τούς**: referring to νεοσσοί, obj. of κατήσ-. — **ἐλεανά**: adv. w. τετραγῶτας (τρῖζω).

316-318. — **ἐλελιζάμενος** (ἐλελλίζω)...**λάβεν...ἔφαγε**, sc. δράκων. — **πτέρυγος**: gen. part.; H. 574, b; G. § 171, Note; *seized her by the wing*. — **ἀμφιαχυῖαν** (ἀμφιάχω) w. τήν. — **κατά** w. ἔφαγε (κατεσθίω). — **καὶ αὐτήν**: *and (the sparrow) herself*. — **ἀρίζηλον** (ἀρι- intens. ζῆλος = δῆλος), w. τόν: *the god made him very plain*, i. e. *made him a prodigy*. Am. reads here **ἀίζηλον**, and translates as above. Koch reads **ἀίζηλον**, but translates it *the god made him invisible*. The first rendering is the usual one, although some strong reasons favor the latter. — **ὃς περ ἔφηνεν** (φαίνω): *the very one who made him appear, brought him to the light*.

319-322. **λᾶαν...ἔθηκε**: *made him a stone*, i. e. *turned him to stone*. — **οἷον ἐτύχθη** (τεύχω): *at what had happened* (lit. *such a thing as*, etc. — **ὥς οὖν...Κάλχας δ' αὐτίκ' ἔπατα**: *when (or as) therefore...then Calchas immediately thereupon*; δ' = δέ. Cf. I, 58 and 131, note. — **δανὰ...εἰσῆλθε**: *the dread prodigies of...entered among*, etc.

323-325. **ἄνεψ**, adj., nom. plur., Att. 2d declens. *Why were you silent?* Several critical edit. read here **ἄνεω**, adv. with nearly the same force. — **δψιμον ὀψιτέλειστον**. The latter adj. repeats and confirms the idea of the former with a paronomasia; *late, late in its fulfilment*. Cf. I, 99, **ἀπριάτην ἀνάποινον**. — **δον** (Att. οἶ, rel. pron.) **κλέος**: *the fame of which*.

326-332. **ὥς οὗτος...ὥς ἡμεῖς**. *As this (serpent)...thus we*, etc. Note the dif. bet. ὥς (relat.) and ὡς (demonst. = οὕτως). — **αὐθι**, *there*, i. e. in the Troad. — **τῷ δεκάτῳ δέ**: *but on the tenth (year)*, or, as F. renders, *but then, on the tenth*. — **κεῖνος**, i. e. Calchas. — **τῶς** = ὥς, οὕτως. — **τὰ δὴ νῦν πάντα τελ-**: *just these things all now are being fulfilled*. — **ἄγε**, interjec., *come!* — **αὐτοῦ**, adv., emphat. posit. at the beginning of the verse and separated from its verb, *on the spot*. — **εἰς ὃ κεν...ἔλ-**: *until we have taken*, etc. — **ἄστυ**, *the city*, with special reference to the houses and walls.

Vv. 333-393. — Speech of Nestor and reply of Agamemnon.

333-338. **ἀμφί** w. κονάβησαν. — **ἀυσάντων ὑπ' Ἀχ-**: lit. *by the Achæans having shouted*, i. e. *by reason of the shouting of the Achæans*. — **ἐπαυρήσαντες**, w. the subj. of λαχον. Notice the form -ήσαντες; Att. -έσαντες. — **εὐκότες ἀγοράασθε** (ἀγοράομαι: alpha duplicated. H. 370 D; G. § 124): *you talk like*, etc. — **νηπιάχοις**: emphat. posit., *like children, young children, whom*, etc.

339-341. **πῇ δὴ...βήσεται ἡμιν**: *Whither now will go*, etc., i. e. *What will become of*, etc.; **συνθεσθαί τε καὶ ὅρκια**, *your covenants and oaths*. Ref-

erence is here made particularly to the promise mentioned in v. 286 ff.; ἡμιν (so Am., F., and Koch; Düntz. writes ἡμιν; Cr. and Dind. ἡμίν.) may be viewed as dat. of interest, or as ethical dat., which is nearly the same thing. — ἐν πυρὶ...γενολατο, κτέ. This has the form of a wish (κτέ being omitted), and so it is now usually understood: *In the fire, may our counsels, etc., fall!* A sudden expression of impatience. — ἧς (dat. plur.) ἐμπισθμεν (plupf., syncopated fr. ἐπεπισθαμεν; L. & S. πειθω): *in which we trusted.*

342-345. αὐτως: *just so, only so, i. e. without accomplishing anything, in vain.* Am., F., Koch. — μῆχος: *contrivance, expedient, i. e. for taking Troy.* — οὐ δ': cf. I, 282; also I, 131, note. — ἔθ' ὡς πρὶν: *still as formerly, connect w. ἀρχεῖν lead, etc.*

346-349. τοῖσδε δ' ἴα (imperat. fr. ἔδω): *and suffer these, etc.* — ἑνα καὶ δύο, appos. w. τοῖσδε: lit. *one and two*, or, as we often say, *here and there one.* — ἀνυσις...αὐτῶν is parenthetical. Am. and F. take αὐτῶν as neut.: lit. *there will not be any accomplishment of them*, i. e. of those things which they plan. Koch, Naeg., et al., take it as masc., *there will be no accomplishment on their part*, i. e. they will accomplish nothing. I prefer the latter. — πρὶν...ἵνα, πρὶν...γνώμεναι, w. τοὶ κεν...βουλεύσιν, *who plan to go to Argos before knowing, etc.* A similar repetition of πρὶν is not rare. Cf. I, 97, 98.

350-353. γὰρ (epexeget., see Lex.) οὖν (confirmative): *for certainly.* For other instances of the confirmative use of οὖν, see II. I, 57; 2, 321. — κατανεύσαι (absolute): *nodded assent, made a promise*; Κρονίῳ, subj. — ἡματι τῷ δε. Note the peculiar order; a frequent formula; *on that day when.* — ἀστράπτων...φαίνων (nom. st. acc. ἀστράπτοντα...φαίνοντα; as though the sentence had begun Κρονίῳ κατένευσε. Such a change of construction in the midst of a sentence is called anacoluthon); *by lightening on the right, etc., explains κατανεύσαι.*

354-356. τῷ, illative, *by reason of this, therefore, let no one, etc.* — πρὶν...πρὶν: cf. v. 348, note; *before each one has lain with a wife of the Trojans and avenged, etc.* Note this use of τῷ, indefinite, but implying each one. So in v. 382. — πάρ: apocope. Differs how fr. elision? — Ἑλένης may be viewed as subjective, or as objective, gen.; *the longings and groans of Helen* (so Am., Butt., F., et al.): *the struggles and groans* (of the Greeks) *for Helen* (so Düntz., Cr., Naeg., et al., including the ancient critic Aristarchus). The predominance of authority seems to favor the latter rendering.

358-363. νηός, w. ἀπρέσθω: *let him touch, etc.* — ἐνσέλμοιο: cf. 170, note. — ὄφρα, final, *to the end that*; ἐπίσπῃ, ἐφέπω. — οὐ τοι ἀπόβλητον, κτέ.: lit. *not to-be-rejected will be the word, whatever, etc.* Notice the asyndeton in this and the following verse. — κρίνε: in the primary sense,

separate, divide; κατά, *according to or into*. — ὥς w. subjunc., final. — φρήτρηφιν. For the Epic case ending φιν see H. 206 D; G. § 61, N. 3. — φύλα, sc. ἀρήγη.

364 – 368. εἰ δέ κεν ὥς: Att. ἐὰν δὲ οὕτως. Note carefully the difference bet. ὥς, v. 363, and ὥς, v. 364. — ἐρέης, ἔρδω. — ὅς θ' ἡγεμόνων (sc. ἐστί), κτέ.: *both who...(is) cowardly, etc.*, — definite and positive; ἢδ' ὅς κ' ἐσθλὸς ἔησι (= ἦ fr. εἰμί), *and who perchance may be brave*, — hypothetical. — κατὰ σφέας: *by themselves, separately*. Cf. I, 271; μαχέονται, fut. — Notice the two forms γνώση, v. 365, and γνώσεται, v. 367. The latter is more comm. in Hom., pronounced in two syllables here by synizesis. — ἥ...ἥ: *whether...or* (cf. v. 300). This is the reading of Am., Düntz., F., Koch; but Cr., Dind., Naeg., read εἰ...ἥ, as in Att. — καί, intens.: *even*; θεοπέσιγ, L. & S. θεοπέσιος, II. — οὐκ ἀλαπ-: *you fail to take*; κακὸν...ἀφραδ-, dat. of cause, manner or means, *by reason of*, etc.

370 – 374. αὐτ', used here in the strict sense, *again*, and not as a mere particle of transition. — ἀγορῇ: *in the assembly*, or in the business of the assembly, *in debate, deliberation*. — νικᾷς w. ὕλας: *you surpass*, etc. — αἰ γάρ (= Att. εἰ γάρ), ...μοι...εἴεν...: *would...there were to me, etc.*, i. e. *would, O father Zeus, etc., that I had, etc.*; a form of wish, the fulfilment of which is uncertain. — τῷ (introduces the conclusion; cf. v. 250): *then would*, etc. — ἀλούσα (ἀλίσκομαι, passive in all the tenses, even in the 2 aor. which is act. in form), w. πόλις.

376 – 380. μετ' w. acc. in Hom. often in the sense, *into the midst of*. — βάλλα. Note the force of the pres. tense. — ἐγὼν Ἀχιλεὺς τε. The common order both in Greek and Latin. English idiom, *Achilles and I*. — ἐγὼ δ' ἤρχον: *and I began, I took the lead*, etc.; a public acknowledgment of his fault. — εἰ...βουλεύσομεν: a more animated and hopeful form of supposition than ἐὰν...βουλεύσωμεν; G. § 220, I. 2 (b). — ἔς γε μίαν, sc. βουλήν suggested by βουλεύσομεν, *if we shall ever advise for one and the same plan*, or more simply, *if we shall ever be at one*. — οὐδ' ἥβαιόν: *not even for a little*; emphasizes the preceding statement.

381 – 385. ἔρχεσθε...ξυνάγωμεν. The first is addressed to the assembly; in the latter word the speaker includes himself. A similar change of person is not unusual. — δεῖπνον: the principal meal of the day. From the narrative, v. 48 ff, it appears that a good portion of the day was already gone; yet enough remained to warrant their preparation for a general engagement. δεῖπνον may perhaps in v. 381 be rendered *dinner*; in v. 383, *fodder*. — Ἄρηα, Ares, the god of battle; by meton. for battle; *that we may join battle*. — τῖς: *every one, or each one*. Cf. v. 271. — εἰ...θέσθω: *let each one place well his shield, or adjust well*, etc., that it may be ready for use at any moment. — ἀμφίς: usu. an adv., here a prep. w. ἀρμ-, *having looked well round about his chariot*. — ὥς κε...κρινώμεθα: *in order that*

we may contend (lit. *decide among ourselves*) *in*, etc.; or, *since we shall*, etc. With the former rendering, we have the unusual const. of *ἄν* (κέ) after a final conj. G. § 216, Note 2; H. 741. With the latter rendering we have *ἄν* (κέ) w. the subjunc. as fut. Cf. I, 137, *κὲν ἔλωμαι*. I now prefer the former rendering. — *πανημέριοι*: cf. I, 472 note.

386–389. *οὐ γὰρ... μετέσσεται*: *for there will not be meanwhile* (μετ-). — *ἰδρώσει μὲν τευ* (= *τινος*), κτῆ. *The strap of the man-encircling shield around the breast of many a one* (or of each one) *will reek with sweat*. — *τεῦ* w. *τελαμών* and w. *στήθ*-. — *χείρα*, acc. of specif.: *καμείται*, sc. *τις*; *many a one will grow weary in the hand*; Eng. idiom, *the hand of many a one will grow weary around*, etc.

391–393. *δν*, obj. of *νοήσω* (aor. subjunc.): *whomsoever I shall perceive*. — *μιμνᾶζειν* w. *ἐθέλοντα*: *wishing to remain*. — *οὐ οἱ* (dat. referring to *δν*) ... *ἔσσεται* (Att. *ἔσται*), *afterwards, to him there shall not be any sure means* (*ἄρκιον*) *of escaping*, etc. This views *ἄρκ*- as subst. It may be viewed as adj. thus, *an escape from* (lit. *to escape from*)... *to him will not be sure*.

Vv. 394–454.—Applause of the army. They repair to their meal. Agamemnon entertains the kings in his tent and offers a sacrifice. Afterwards, at the instance of Nestor, the army is marshalled for battle. Athena is present and assists.

394–397. *ὥς δτε κύμα*, sc. *ιάχη*: *as when a surge resounds upon*, etc. — *δτε κινήσῃ*, sc. *αὐτό*, i. e. *κύμα*: *when the south-wind coming moves (it)*. Notice here again *δτε* (st. *δταν*) w. the subjunc. Cf. I, 80, note; 2, 209, *δτε... βρέμεται*, note. — *σκοπέῳ*, appos. w. *ἀκτῇ*: *on a lofty beach... on a projecting cliff*. — *τόν*, i. e. *σκόπελον*. — *ἀνέμων*: gen. of cause, *waves driven by*, etc. — *δτ' ἄν... γένωνται*, sc. *ἀνεμοι*: a fuller description of *παντοίων*.

398–400. *ἀνστάντες* = *ἀναστάντες*. — *κεδασθέντες*: *κεδάννυμι*, *σκεδάννυμι*. — *ἄλλος ἄλλω*: a familiar idiom both in Latin and Greek, *one... to one, another... to another*. Cf. *ἄλλοθεν ἄλλος*, v. 75; *ἄλλη ἄλλων*, v. 804. — *ἔρεξε* (ῥέξω): impf., *proceeded to sacrifice*, or simply, *sacrificed*.

402–406. *ὁ... Ἀγαμ-*: cf. *οἱ... Ἀχαιοί*, I, 344, note. — *κίκλησκεν*: *called, invited*, not merely to assist in the sacrifice, but to participate in the feast which followed. — *Αἴαντε δύο* (Att. *δύο*): *the two Ajaxes*; Ajax son of Telamon, far the more celebrated of the two, and Ajax son of Oileus. — *Τυδέος υἱόν*: *son of Tydeus*, i. e. Diomed (or Diomedēs), king of Argos, descended from an Ætolian family. His exploits are celebrated especially in the 5th book.

408–410. *οἱ* (enclit.) *ἦλθε*: *came to assist him*; dat. com.; may at sight be known as dat. and not nom. pl. of the article, by the accent of *δέ*. — *ᾗδε... ἀδελφὸν ὥς ἐπονείτο*: prolepsis; lit. *he knew... his brother how he*

was toiling, i. e. he *knew*...how his brother, etc. — **περίστησαν** = *περίστησαν*: they stood around. — **οὔλοχ-**: cf. I, 449.

411. τοῖσιν...μετέφη: *praying spoke among them*, i. e. the chiefs. — **κελαινεφές** (a shortened form of *κελαινονεφές*, fr. *κελαινός*, *black*, and *νέφος*, *cloud*), *wrapped in dark clouds*, or, more briefly, *cloud-wrapt*. — **αἰθέρι** (locative) **ναίων**: *dwelling in the clear upper air*. This last may be true, although he is wrapped in clouds as in a garment. Cf. I, 497 ff. The idea of Jehovah wrapped in clouds or appearing in a cloud is especially frequent in the Scriptures; and yet He is also represented as “dwelling in the light which no man can approach unto,” and as “covering Himself with light.”

412. μή w. the infin. (as imperat., 3d pers.) denotes an energetic, passionate wish. Am., Koch. — **πρίν**, repeated in the next verse. — **ἐπ'...δύναι ἐπὶ...ἔλθειν**: *let not the sun go down and darkness come upon (us)*. Cf. Epistle to the Eph. iv. 26: ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῇ παροργισμῷ ὑμῶν, *let not the sun go down upon your wrath*. With *ἐπιδύναι*, cf. Lat. *occido*. Though *ἐπὶ* is expressed twice in the Greek, it is better English to render it but once. The interpretation of *ἐπὶ* w. *δύναι* has been a troublesome point with the critics. The rendering, *upon us*, or *upon the battle-field*, seems to me satisfactory.

414, 415. κατὰ w. **βαλέειν**: *πρῆπές*, adj. w. *μελαθρον*, placed by prolepsis before *βαλέειν*; intensifies the idea of *κατὰ*; *αἰθαλόεν* (fr. *αἶθω*, *to light up*, *to blaze*) means either *burning*, *blazing*, or, as a result of fire, *blackened*, *sooty*. The v. may be rendered, *before I hurl down headlong the blazing roof of*, etc., or *the blackened roof of*, etc. — **πρήσαι, πῖμπρημι**. — **πυρός** w. *πρήσαι*, nearly in the sense of *πυρὶ*, gen. of source. H. 579, 582; G. § 176, 2; “ἐμπρήσαι occurs in the Iliad three times w. gen., six times w. *πυρὶ*” (Naeg.); cf. also 6, 331; *δηλοιο*, *hostile*, or *burning*, *consuming*; and *burn the gates with*, etc.

417-420. ῥωγαλέον, adj. w. *χιτώνα*, repeats and strengthens the idea of *δαΐζει*. — **πολλές...ἑταῖροι...λαζοίατο**: optat. without *ἄν*, a wish; and *may many*, etc. See L. & S. *λάζομαι*. — **πῶ**: cf. I, 108, note. The meaning in any manner is preferred here by F., Düntz., Koch; *nor*, as might be expected (*ἄρα*) *did the son of Kronos in any way accomplish for him (his wish)*; or, as Am. et al. understand *πῶ*, *nor yet*, etc. — **δέκτο, δέχομαι**. — **δφέλλεν**: *οφέλλω*. To be carefully distinguished fr. *οφέλλω*, Ep. for *οφέλω*.

421 ff. Cf. I, 458 ff. — **σχίζησιν**, *with*, etc. In I, 462, *ἐπὶ σχίζης, upon*, etc. — **ἀμπίραντες**: *ἀναπείρω*. — **ὑπείρεχον**: Att. *ὑπερεῖχον*. — **Ἡφαίστοιο**: the name of the god of fire by meton. for *fire*. Cf. Ἄρνα, 381, note.

433-440. τοῖς ἄρα μύθων ἤρχε: lit. *began words to them*, i. e. *began speaking to them*. — **μηκέτι νῦν δὴθ'** (= *δηθά, δὴν, δηρόν*) **αἰθι λεγόμεθα**: *let*

us no more now a long time discourse here (in the tent). — ἀμβαλ-, ἀναβαλ-. — κήρυκες... κηρύσσοντες ἀγειρόντων (imperat.): *let heralds summoning the people of... assemble (them)*, etc. — ἡμεῖς δ' ἄθροοι (rough breathing, Am., F., Koch, Düntz.; ἄθροοι, Cr., Dind., Naeg.) ὥδε: *and let us in a body as we are*, etc., or, *(being) in a body here*, etc. — ἡμεῖς, i. e. the chiefs mentioned 404 ff. — ὥδε: cf. note v. 258. — ἵομεν, ἐγείρομεν: subjunc. w. short mode-sign. — ὄφρα κε. Notice again *κέ* in a final sentence. Cf. v. 385, note.

442-446. κηρύκεσσι... κέλευσεν. Notice again *κελεύω* w. dat. Cf. vv. 50, 151. — οἱ ἀμφ' Ἀτρεΐωνα: H. 639, Phrases; *Atreion and his attendants, the Zeus-nourished kings*. — μετὰ δέ, sc. τοῖς or αὐτοῖς. — Ἀθήνη, sc. θῶνεν. Athena was probably, according to the conception of the poet, invisible. Cf. I, 198. The fact of their being invisible is stated of other divinities in several places in the Iliad and Odyssey.

447-449. ἔχουσα w. Ἀθήνη. — ἐρίτ-, ἀγήρων (L. & S. ἀγήραος) ἄθαν-, w. αἰγίδα. For a description of the ægis see L. & S. αἰγίς. The goddess took along her shield because she now intended battle. — ἀγήρων ἄθανάτην τε: expegetical of ἐρίτιμον; elsewhere in Hom. spoken only of persons. — τῆς... ἡερῆθ-: *from which float*, etc. — παγχρύσοι... ἐνπλεκέες. The expression indicates that the art of working gold in delicate threads was known in the Homeric age. The wonderful discoveries of Schliemann confirm the Homeric representations both as to the quantity of gold and the art of working it. — ἑκατόμ-... ἕκασ-. Note the mode of designating value. Cf. 6, 236.

450-454. σὺν τῇ: *with this*, i. e. the ægis. — δῖοςσυντο: διασεύω. — σθένος: obj. of ἐν... ὥρσεν (ἐνόρυσμι). — καρδίῃ: partitive appos. w. ἐκάστῳ (σχῆμα καθ' ὅλον καὶ μέρος); *lit. she infused strength in each one, the heart*, i. e. in an Eng. idiom, *strength in the heart of each one*. — ὀλληκτεν, adv. — πολεμ-... μάχ- w. σθένος: *strength to war and fight*. H. 767; G. § 261. — νέεσθαι, κτέ. is in const. a subst. in the nom.; *became sweeter to them than to go*, etc.

Vv. 455-483. — The march into the plain pictured in a series of striking comparisons.

455-458. ἥύτε... ὥς (v. 457): cf. v. 87, note. — τῶν w. χαλκοῦ (Am., F., Düntz.); gen. abs. (Koch, Cr., Naeg.). I prefer the former, as indicated in my first edition. *So the gleam from the divine armor of these, as they advanced, all-shining reached through the upper air to heaven*; θεσπεσλοιο, *divine, indescribable*, spoken with particular reference to the vast number of the pieces of armor; χαλκοῦ, *bronze or copper*. The kitchen-utensils, such as kettles, were of copper; but the armor and some of the vases were of bronze (about 90 per cent of copper and 10 per cent of tin).

Cf. Schliemann's Mycenæ, p. 367. Here χαλκοῦ, by meton. as often, the material for the thing made of it, *armor*.

459-463. τῶν, repeated in v. 464, limits ἔθνεα. Observe that ἔθνεα is used w. ὀρνίθων in v. 459; w. τῶν denoting persons in v. 464; w. μυιάων in v. 467. We say in Eng., *flocks of birds, nations of men, swarms of flies*. — Ἄσιω ἐν λειμῶνι, *in the Asian meadow*. From this field in Lydia, south of Mt. Tmolus, the name Asia has been gradually extended to its present signification. — ἐνθα καὶ ἐνθα ποτῶνται (subj. ἔθνεα, neut. pl. w. pl. verb), *fly often here and there*. — προκαθιζόντων, w. χηρῶν, κτέ., *while they light, etc.*; προ- naturally denotes the forward movement of a bird in lighting.

464-468. τῶν: of these, i. e. the advancing army of the Greeks; cf. τῶν, v. 459. — ἀπο, anastrophe. — προχέοντο: again a pl. verb w. neut. pl. subj. — ὑπό, separated by tmesis fr. κονάβιζε, governs ποδῶν; αὐτῶν... ἵππων limit ποδῶν; *under the feet both of them (the men) and of, etc.* — ἴσταν denotes an act subsequent to προχέοντο, *they stood, they halted*, now that they had arrived on the Scamandrian plain (v. 465; called also a meadow, v. 467). — μυρίοι. Recollect the dif. bet. this and μύριοι. — ὄσσα τε (Epic use of τέ)... ὥρη: *as many as the leaves, etc., come forth in their season*.

469-472. ἥτε...τόσσοι: *as...so many*. Above we have εὔτε...ὥς (vv. 455, 457); ὥς τε...ὥς (vv. 459, 464), *as...so*. — ἔθνεα πολλά, sc. ἡλάσκουσιν. It may be rendered somewhat freely, *Like many swarms of buzzing flies, which roam about, etc.* — τόσσοι: *so many*. We might expect here ὥς as correl. w. ἥτε (cf. v. 457); but τόσσοι directs the mind more distinctly to the idea of the vast number. — ἐπὶ Τρώεσσι: *over against, etc.*; a rare use of ἐπὶ in prose. — διαπραΐσαι (διαπραίω), sc. Τρῶας; μεμαῶτες, L. & S. ΜΑΨ.

In this remarkable succession of comparisons, the fire on the mountains pictures the gleaming of the armor in the distance; the flocks of birds, the number and noise of the advancing host; the leaves and flowers in their season, and also the swarms of flies in the shepherd's fold, fix the mind on the vast number of the army as they stood in the plain.

474-479. τοὺς, repeated after ὥς, v. 476, obj. of διεκόσμεον. — ὥς τ'... ὥς: *as...so*. Cf. vv. 459, 464. — πλατέ': πλατύς. — αἰπόλοι ἄνδρες. Note the idiom. Cf. βοὺς ταῦρος, v. 480; πατρίδα γαῖαν, v. 454. In Att. αἰπόλοι, βοὺς, πατρίς would be used alone. Many similar examples occur in Hom. — ἐπεὶ κε = Att. ἐπειδάν. — νομῶ. Distinguish carefully fr. νόμῳ. — μιγέωσιν: 2 aor. subjunc. pass. fr. μίγνυμι. — τοὺς: obj. of διεκόσμεον: cf. κρίνοντες, v. 446. — λίναι: infin. of purpose w. διεκόσ-, *arranged...to go, etc.* — μετὰ δέ: v. 446. — ὄμματα...κεφαλὴν...ζώνην, στέρνον: accs. of specif., *in his eyes and head, like the thunder-loving Zeus; in his waist, like*

Ares, etc.; *ζώνην*, not here *the girdle*, but by meton. that part of the body encompassed by the girdle. It is questionable whether the characteristics of these three gods were already in the Homeric age embodied in sculpture, as suggested by Ameis; but much more probable that the sculptors of the historic period took their ideas from Homer.

480-483. *βοῦι...ταῦρος*: cf. note on *αἰπόλοι ἀνδ.*, v. 474. — *ἀγέληφι* (cf. note v. 363, *φρήρηφιν*): dat. of place. — *μέγ'*, adv. — *ἔπλετο* (gnomic aor. H. 707; G. § 205, 2): cf. I, 418, *ἔπλεο*. — *πάντων* w. *ἔσοχος*: *greatly distinguished out of all*, or, as we say, *above all*. — *ἀγρομένησιν* (*ἀγείρω*). Note the gender; w. *βέσσει*; governed by *μετα-*. — *τοῖον*: pred. w. *Ἄτρεϊδην*; *such did Zeus render*, etc. — *ἐκπρεπέα...καὶ ἔσοχον* w. *Ἄτρ-*: *conspicuous among many* (or *among the multitude*) and *eminent among heroes* (so Am., Koch, Cr., Naeg.). With the const. of *ἠρώεσσιν*, cf. *ἀριπρεπέα Τρώεσσιν*, 6, 477; *πᾶσιν ἐλέγχιστον...βροταῖσιν*, 2, 285. Many similar examples occur in Hom. of the dat. w. adjs. denoting distinction, or with the superlative. Yet Düntz. and F. join *πολλοῖσι* w. *ἠρώ-*, *conspicuous and eminent among many heroes*. The former rendering seems to me to present the thought in a more striking and natural form, while the grammatical const. of *ἠρώ-* (without *ἐν*) can be easily explained.

Vv. 484-493. — A solemn invocation of the muses, as an introduction to the catalogue of ships.

484-487. — *ἴσπετε*, impv.: L. & S. *εἰπον*. — *Μοῦσαι*: cf. note on *θεά*, I, 1. — *πάρεστέ τε*, sc. *πᾶσιν*, suggested by *πάντα*, *are present with* (all things). This and the following clause are noteworthy statements. — *ἡμεῖς*, we, i. e. the singer, the poet, who recited the story. — *κλέος οἶον* (note the breathing): *the report alone, only the story* (which the people tell). This may bear on the question of the source of the poet's information. No reference is here made to earlier, shorter poems on the same subject, but only to tradition. — *οὐδέ τι ἴδμεν* (Att. *ἴσμεν*): *nor do we know anything*, i. e. we have no definite knowledge derived from personal observation. — *οἱ τινες* (*δοστis*): connect closely in thought w. *ἴσπετε νῦν μοι*.

488-490. *πληθύν*: emphat. posit. — *οὐκ ἂν ἐγὼ μυθήσομαι* (subjunc. w. short mode-sign) *οὐδ' ὀνομήνω* (*ὀνομαίνω*). For *ἂν* w. subjunc. nearly in the sense of the fut. indic., see II. 720, e; G. § 209, 2. For the mixed form of cond. sent., see H. 750; G. § 227; *I could not mention or name* (or more lit. *I shall not*, etc.)...*not even if I had*, etc. — *χάλκεον...ἦτορ ἐνέη*: *and if there were within me*, etc.; *ἦτορ*, heart (Auten., L. & S. (*breast* or *chest* (Cr., Düntz., Ebel., Koch), *lungs* (Am., Seil.). Auten. says further of *ἦτορ*, heart, not as bodily organ; Seiler, *the heart*, as a part of the human body; L. & S., *the heart as a part of the body*, only in II. 22, 452. Here w. the adj. *χάλκεον* I cannot understand it except as a part of the

human body. It may be rendered by either of the words, *heart*, *chest*, or *lungs*:

491-493 are bracketed only in Faesi's edition, so far as I have observed. I retain and translate them. — εἰ μὴ...μνησαίαθ' (= μνησαίατο, μνησαίντο, L. & S. μμνήσκω); *unless...should mention*, etc.; a condt. of the same form w. the preceding. With vv. 489, 490, cf. *Æn.* 6, 625, —

Non, mihi si linguæ centum sint, oraquæ centum,
Ferreæ vox, etc.

δέκα and *centum* are used in the same general sense to denote the idea of a large number.

The so-called catalogue of the ships, called also Βοιωτία (fr. the word Βοιωτῶν with which it commences), was intended by the poet as a sort of grand review of the forces before the battle. It was highly interesting and valuable to the Greeks of the historic period as a geographical compendium; and was referred to in the settlement of boundary questions between different cities. It is, however, of less interest to us, and is not generally read in American schools. For this reason it is omitted in this work, a single paragraph only being given as a specimen of the general character of the whole. The poet begins with the Bæotians, perhaps because the place of rendezvous for all the Grecian forces before embarking for Troy was at Aulis in Bæotia.

Vv. 760-785. — Epilogue to the Grecian catalogue; the best of the horses and best of the heroes. Onward march of the Achæans.

760-765. οὗτοι ἄρ': *These then, or such then.* Cf. v. 487. — τίς τ' ἄρ': cf. I, 8, note. — αὐτῶν ἡδ' ἵππων: appos. w. τῶν; of (*the men*) *themselves*, etc. — τὰς (relat.), referring to ἵπ...ἀρισται, obj. of ἔλαυνε. The gender will not escape notice. — ὀτρυχας: ὀθριξ. σταφύλη (L. & S. σταφυλή, III. σταφύλη) w. εἶσας. — ἐπὶ νῶτον: cf. v. 308, note; lit. *equal by a plumb-line over the back*. Homer everywhere speaks as a good judge of the horse, and as an admirer of the noble animal, — a point to which Gladstone calls attention.

766, 767. θρέψ': τρέφω. — ἀμφω θηλείας: *both mares*, which were lighter and fleeter, as was thought. — φόβον Ἄρ-φορεούσας: *bearing (with them) the panic fear of Ares*, i. e. such as Ares inspires. Am., F., Koch, et al. render φόβον, *die Flucht, flight*; L. & S., *panic fear*.

768-770. αὖ: *again, on the other hand*; in distinction fr. ἵπποι. — Τελαμῶνιος Αἴας. Notice the rank here given to this hero. The same rank is assigned to him in the *Od.* XI. 550; *Il.* XVII., 279. — ὄφρα, temporal, *while*. — μῆνεν: only here w. ἱ. The foot is -ιεν·ό, dactyl. — ὁ

γάρ: for this one, Achilles. — ἵπποι, sc. πολὺ φέρτατοι ἦσαν, suggested by the preceding clause.

771, 772. ἐν νήεσσι: among the ships; which were drawn up on the shore, and among which, or by the side of which, the tents were pitched. — κορωνίσιν: found in Hom. only in this form (dat. pl. fem.), and always in the fourth foot of the verse (Auten.). — κείτ', ἔκειτο, κείμεναι. — ἀπομνησας. Not, as F. justly remarks, *persevering in wrath* (the idea of the pres. particip.); but rather, as we often say, *carried away (ἀπο-) with anger, filled with wrath*.

774-776. τέρποντο...λέντες: amused themselves in casting, etc. — τόξοισιν, taken w. λέντες, must be taken in the secondary sense of τόξα, *implements of archery*, including the idea of arrows. The action of λέντες would require the use of both bows and arrows. — ἵπποι...ἑκαστος...ἔστασαν: the horses were standing (ἔστασαν, plur. in form, impf. in meaning), each by his own chariot. Notice ἑκαστος sing., appos. w. ἵπποι. Cf. i, 606.

777-779. ἄρματα w. ἀνάκτων we must render as plur., but in v. 775, w. οἷσιν (his) we must render it as sing. (plur. in Greek, because composed of several parts). — εὖ πεπυκασμένα (L. & S. πυκάζω): well-covered, i. e. with robes thrown over them for protection when not in use. Some, however, understand it *well-overlaid, well-adorned*, sc. with gold or some other metal. It is difficult to decide positively between these two opinions. — ἀνάκτων: depends on κλισίης (Faesi); depends on ἄρματα (Ameis). Both are right; and yet both are wrong in so far as they imply that ἀνάκτων is connected exclusively with either one word. It is a necessary logical complement of both ἄρματα and κλισίης, and we may render it with either as is most convenient, leaving it understood with the other. Instances of the same principle in Greek are numberless. — οἱ δ' (v. 778) refers to ἀνάκτων. — φοίτων: φοιτάω.

780-782. οἱ δ': And they, i. e. the Achæans now in the plain and ready for battle. The story is here resumed at the point where it was broken off (v. 768) by the allusion to Achilles and his men; and the imagination of the poet leads to renewed comparisons, of which he seems to be never weary. — ὥς εἰ τε...νέμοιτο: as if...should be devoured with fire; νέμεσθαι, to pasture, to graze, only here in a pass. sense in Hom. The comparison has reference to the brightness of the armor. Cf. 455 ff. — ὑπεστενάχιζε (ὑπό, στεναχίζω, στενάζω, στένω), sc. σφί or τῶν ὑπὸ ποσὶ (v. 784): *groaned beneath (them) as (beneath) the thunder-loving Zeus when he is angry*, etc. Cf. v. 95. — ὅτε τ'...ἰμάσση. Note the omission of ἄν or κέ. Cf. H. 759; G. § 231, N., when he scourges (with his thunder-bolts). — Τυφώϊ. See Class. Dic. Typhoeus (three syllables Ty-phó-eus) or Typhon.

783-785. εἰν Ἀρίμοις: in Arima, or among the Arimi, the people of Arima, a region, or a people, in Cilicia, as is thought. We cannot de-

termine whether the nom. is Ἄριμα (τά) or Ἄριμοι (οἱ). — ὥς, demonstr., *thus, so*. — διέπρησσον (διαπράσσω), usu. explained by the ellipsis of κέλευθον. Cf. I, 483; *they accomplished their way*; πεδίοιο, *over the plain*; may be viewed as partit. gen. (Cr.), or as local gen. (Am., F., Koch). II. 590; G. § 179, 2.

Vv. 786–816. — The Trojans are warned by Iris of the approach of the Achæans, and are marshalled for battle under the lead of Hector.

786–788. ποδὴνemos (πούς, ποδός and άνεμος): strictly, *wind-footed*, i. e. *with foot like the wind*. Iris was the messenger of the gods in the affairs of war; Hermes, in the affairs of peace. — πάρ (apocope for παρά) w. the gen., usually of a person, *sent by, commissioned by*. — άγοράς, cogn. acc. w. άγόρεον: *entered into deliberations*. Cf. άγοράων, v. 275. — επί...θύρησιν (in 7, 346, παρά): *at the door of*, etc., i. e. in front of the palace of Priam; θύρησιν, often in plur., denoting perhaps the large size, and the parts; the folding-doors.

791–795. είσατο: L. & S. ΕΙ'ΔΩ, A. II. 3. — άκροτάτῳ: on the highest part of, on the top of. Cf. Lat. summus. — δέγμενος: δέχομαι. — ναυφιν: gen. plur.; H. 206, D; G. § 61, N. 3; depends on άφ-. — τῷ: *this one, him*, i. e. Polites, w. είεσαμένη. — μιν, w. μετέφη, only here. Am. and Düntz. read by conjecture προσέφη; Auten. says (sub μετάφημι), “not a genuine verse.” F. and Doed. suggest the meaning, *addressed him* (Priam) among (μετ-) other speakers.

796–801. μῦθοι...άκριτοι (cf. άκριτόμυθε, v. 246): *indiscriminate* (or *indecisive*) *words are*, etc. — επί w. gen. often means, *in the time of*. — μάλα πολλά: *very many times, very often*. — τοιόνδε τοσόνδε τι: *such and so great*. Cf. Æn. 3, 641, *qualis quantusque*. — ὅσῳπα, ὁράω. — λίην...τοικότες w. dat.: *greatly resembling*, etc., i. e. in number. — πεδίοιο: cf. v. 785. — προτὶ δστυ w. έρχονται.

802–804. σοὶ δέ: cf. σὺ δέ, I, 282. — ὡδέ γε ρέξαι (ῥέξω): *to do just as follows*, i. e. as directed in vv. 805, 806. — Vv. 803, 804 are explanatory and parenthetical. — Πριάμου may be rendered with equal propriety w. δστυ or with έπικούροι. Cf. note on άνάκτων, v. 777. — άλλη δ' άλλων γλώσσα: an idiom which cannot be translated exactly into Eng. Cf. άλλος άλλω, v. 400, note. We may render here, *the languages of the men widely dispersed are various* (Greek idiom, *there is another tongue of other men widely*, etc.).

805–808. τοῖσιν...σημαινέτω...άρχει: *let each man give orders to those whom he commands*, i. e. to his own men. Cf. 362 ff., where the same general plan is proposed for the Greeks. — πολιήτας = πολίτας: *those of*

his own city, his own citizens. — οὐ τι (*not at all, not in any respect, a strengthened form of the negation*)... ἠγνόησεν (*ἀγνοέω, Ep. ἀγνοίεω*): *did not fail to recognize*, i. e. he knew it was the word of the goddess and not that of Polites. — ἐπὶ τεύχεα δ'. Notice δέ in the third place in the sentence.

809, 810. πᾶσαι w. πύλαι (in Hom. only in the plur., and may be spoken of a single gate. Cf. note on θύρῃσιν, v. 788): Am., Auten., and F. understand this of the Σκαίαι πύλαι, and render, *the entire gale* (das ganze Thor), i. e., both wings of it. Koch renders, *all the gates* (alle Thore). — ὀρυμαγδός: Cf. Curtius, Grundzüge, 320 (Lat. *rumor*); w. πολὺς, *a great noise*. — ὁρῶρει: plupf. in form, impf. in meaning. Cf. ὄρωρεν, v. 797. Am. and Koch write ὁρώρεω (ν movable).

811-815. τις w. κολώνη. — πόλιος: -λιος, one syllable in scanning, — a very rare synizesis. — ἐν πεδ-ἀπάνευθε: *away in the plain*. Cf. 1, 35, 48. — περίδρομος (w. κολώνη) ἔνθα καὶ ἔνθα: *that may be run around*, i. e. *with level ground on this side and on that*. — τῇν... ἄνδρες, κτέ.: *which indeed men call Batieia* (the common name); prob. means *thorn-hill*, fr. βάτος, *thorn-tree*, or *bramble-bush*. — ἀθάνατοι δέ τε, sc. κυκλήσκουσιν: cf. note 1, 403. — πολυσκάρημοιο: *much-springing*; perhaps so called on account of rapid movements on the battle-field. — Μυρίνης, *Myrine*, thought to be one of the Amazons, mentioned Il. 3, 189. — διέκριθεν (= -θησαν): cf. 475, διακρίνωσιν; 446, κρίνοντες. Pass. here, *were separated, were drawn up* (for battle).

The remainder of this book is occupied with an enumeration of the Trojan forces. The first and the closing paragraphs are given in the text as a specimen.

818. μεμαῶτες (usu. μεμαῶτες): only here w. dat. alone, ἐγγείησιν; *pressing forward, charging with their lances*. — V. 876. Σαρπηδών, *Sarpēdon*, the bravest leader of the allies and second only to Hector among all the commanders on the Trojan side. — ἄπο: anastrophe.

The number of the men on each side has been estimated as follows: of the Greeks, from 120,000 to 140,000; of the Trojans, both those belonging to the city (ἐφέστιοι), and allies (ἐπίκουροι), after the losses of two days of fighting, 50,000, of whom the Trojans themselves are estimated at 12,000; leaving 38,000 allies. Of these allies, three nations (or tribes) were from Europe, namely, the Thracians, Ciconians, and Pæonians; the remaining allies were Asiatic. The number of the Grecian ships amounted to 1,186. Cf. Il. 8, 562, 563; Thucyd. 1, 10; also vv. 123 ff.

ILIAD III.

Vv. 1-37. — The advance of both armies. Paris in the front of the Trojans, but shows himself a coward.

1-3. A retrospective glance at 2, 476, and 815. — Τρῶες, *the Trojans*, including their allies, as Ἀχαιοί (v. 8) includes all the Greeks. — ἥτε περ, *just as*, etc., connected w. what precedes; since no sentence follows introduced by ὥς, *so*, as in 2, 455, 457; more particularly explanatory of δουρὶς ὥς. — οὐρανόθι (II. 203, a; G. § 61) πρό: means strictly, *before*, or *in front of*, *heaven*. To the observer, the sky seems to be just behind the oranes as they fly.

4-7. αἶ τ' refers to γεράνων, and is subj. of πέτονται. — χειμῶνα φύγον (gnomic aor.): *which, when they escape from winter...fly*, etc. — ταί γε repeats as demonstrative the relative αἶ τε, and is not conveniently rendered into English. — ἐπὶ w. gen. after a verb of motion, *towards*. — For the Homeric idea of Ὀκεανός see L. & S. — φόνον...φέρουσai: cf. 2, 352. — ἤριαι, w. ταί γε: *early in the morning*; an adj. where we should use an adverbial phrase. Cf. χθιζός, I, 424, note; ἡερίη, I, 497.

8-9. οἱ δ' (correl. w. Τρῶες μὲν, v. 2)...Ἀχαιοί: cf. I, 344, note. — ἴσαν σιγῇ. The Achæans are represented as more quiet and better disciplined than the Trojans, again in 4, 427 ff. — μένεα πνέοντες: L. & S. πνέω, V. — ἐν θυμῷ: *in heart*; emphatic. This and σιγῇ are in contrast with the clamor and shouting of the Trojans. — μεμαῶτες: L. & S. ΜΑ'Ω. Cf. μεμαῶτες, 2, 818; also I, 590.

10-11. ἥντ'. A reading proposed by Butt., adopted by F., and approved by Auten. and Naeg. Others read εἵτ', taking it here (and in only one other place) in the sense of ἥντ'. — δρεος, by synizesis pronounced in two syllables. — φάλην, ἀμείνω, w. ὁμίχλην. — κλέπτῃ...ἀμείνω: *better than night to a thief*, because at night the flock is shut up in the fold and hence better protected.

12-14. τόσσον τ' ἐπὶ, ὅσον τ' ἐπὶ, i. e. ἐπὶ τόσσον τ'...ἐπὶ ὅσον τ': *over so much*, etc. Freely rendered, *and one can see as far as he casts a stone*, denoting the density of the mist. — κονίσσαλος...ἀελλῆς. The idea of Pas-sow, adopted by L. & S., *an eddying cloud of dust*, is now rejected by most critics, who translate, *a thick, or dense, cloud of dust*. ἀελλῆς fr. ἀ-, *together*,

and εἰλω, *to roll up, to pack close*. Cf. ἀολλής (Curtius, Grundzüge, 484.) — ἐρχομένων (w. τῶν); cf. 2, 784. — διέπ-πεδίω: cf. 2, 785.

15, 16. Note the force of δῆ, *And just when they were almost*, etc. — Τρωσίν: dat. of interest. — μέν, correl. δέ v. 21. — προμάχισεν. The battle had not yet actually begun; hence, we may render this, *acted the part of a foremost warrior* (πρόμαχος). — Ἀλέξανδρος (ἀλέξω, *to defend*, ἀνὴρ, *a man*; *defender of men*), Alexander, another name of Paris, thought by some to be a complimentary title. — θεοειδής has reference to his fine looks rather than to his character. He was the embodiment, in the handsomest form, of the most trivial and worthless character; a perfect gentleman outwardly, without any manly traits. Homer has drawn many characters true to life, but none more perfectly than this. The type is not yet extinct.

17, 18. ὅμοισιν: locative. Cf. 1, 45. — τόξα: cf. 1, 45, note. — ξίφος, *a sword*, two-edged, straight, and pointed. This, and the implements of archery, were slung over his shoulders, so that his hands were free for the two spears. After these had been cast, he could use his bow or his sword as occasion required. — αὐτάρ: not adversative here, but continuative; *moreover*. — δοῦρε (δόρυ) δύο (Att. δύο). Notice the use of δύο w. the dual; also the fact that Paris carried *two* spears, which were used for casting. In the historic period, the heavy-armed-man carried but one spear and used it only for thrusting.

21, 22. τόν, emphat. posit. — Ἀρηίφιλος, *a friend to Ares*, or *dear to Ares*, i. e. *warlike*, — an epithet frequent in this book, but rare elsewhere. — βιβῶντα, as if fr. pres. βιβάω, the reading of Auten., Cr., F., Naeg. Others read βιβάντα. With μακρά, *taking long strides*; a more definite expression added to ἐρχόμενον. Cf. Æn. 10, 572, *longe gradientem*.

23-26. ὥς τε, *as*, introducing a comparison, which is continued so far, that the sentence, begun v. 21 (ὥς οὖν, *when therefore*), is not completed. — ἐχάρη (χαίρω), gnomic aor. Cf. φύγον, v. 4. — ἐπὶ...κύρσας: ἐπικυρέω; σῶμα in Homer is spoken only of a dead body; may be rendered here, *carcass*. — πεινάων, placed last of the adjuncts of λέων for emphasis and perspicuity. Follow in translating the order of the clauses in Greek as nearly as possible. — μάλα is understood in two different senses here. Usually rendered, *eagerly* or *greedily*; but Düntz. and F. render it (as in 1, 173) *surely*, *certainly*. — γάρ τε, explanatory of πεινάων. — εἰ περ ἂν αὐτόν, *even though*. — αὐτόν, w. σέυωνται, which usu. takes ἐπὶ w. acc. in this sense; *rush upon him himself*, i. e. upon the lion.

28, 29. φάτο: cf. φῆ, 2, 37, note. — τίσασθαι (aor. infin.), the reading of Am. and F.; τίσεσθαι (fut.), the reading of Cr., Düntz., Koch. The aor. would denote the confidence with which he anticipated the future event, so that he speaks of it as already past; *he thought at once to punish*, etc., or *he said to himself I have punished*, etc. — ἐξ ὀχίων (only in the plur.

denoting the parts)...**ἄλτο** (*ἄλλομαι*): *leaped from his chariot*, etc. Paris was already on foot (v. 22).

31-33. **κατεπλήγη** (*καταπλήσσω*): *was smitten in his heart*; whether from cowardice, or contrition at the sight of the man whom he had so greatly wronged, Homer does not state, and may be doubted. — **κῆρ'**: fr. *κῆρ* (not fr. *κῆρ*). — **ὥς δ' ὅτε τίς τε**, *And as when any one*, etc. Koch joins *τέ* (Epic use) w. *ὥς*. Faesi says *τέ* may as well be joined w. *ὥς* as w. *ὅτε*. Düntzer remarks *τέ* goes w. *τίς*, not w. *ὅτε*. Naeg. says *τέ* belongs w. *ὅτε*, or more probably w. *ὥς*, and is separated from it *metri gratia*. The point is one of little importance, except as showing how the critics may differ. — The aorists through v. 35 are gnomic.

34-37. **οὔρεος ἐν βήσσης**: connect closely in thought w. *τίς δράκοντα ἰδών*: *any one on seeing a snake in the glens of a mountain*, etc. — **ὑπὸ τέ...γυῖα**: *and trembling seizes his limbs beneath*; referring particularly to the knees. W. *ὑπό* here, cf. I, 486. The renderings of L. & S. [*to come suddenly upon* (see *ὑπολαμβάνω*), or *to seize from below or secretly*] are not generally approved. — Notice the repetition of **τέ**, a briefer connective than *καί*, so that the successive clauses pass more rapidly before the mind's eye. — **αὐτίς καθ'...ἔδν** (*καταδύω*), subj. *'Ἀλέξανδρος: slunk back again among*, etc.

Vv. 38-75. — Hector reproaches Paris, who again musters courage, and declares that he is ready to fight with Menelæus in single combat.

39, 40. **Δύσπαρι** (voc.): *δυσ-* was an uncomplimentary prefix to the real name, not easily rendered with exactness into English. It conveys the idea, *unlucky, of evil omen, unhappy*. D. renders it, "Thou wretched Paris." Bryant, "O luckless Paris." Cf. *μητὲρ ἐμή, δύσμητὲρ*, Odys. XXIII. 97. — **εἶδος**: acc. of specif. — **αἶθ' ὄφελος...ἀπολέσθαι**. A form of wish viewed as unattainable, II. 721, b; G. § 251; lit. *would thou hadst both been unborn and hadst perished unwelcomed*. The former wish includes the latter; but both were in the mind of Hector, and he utters both in the same breath, placing the more important first, with little concern for logical exactness.

41-45. **καὶ** (intens.).. **βουλοίμην**: *I could even wish this*. — **καὶ κεν...ἦεν**: parenthetical. — **ἦ**, w. *βουλοίμην*: *rather than*. — **οὕτω λάβην τ' ἔμμεναι**, sc. *σέ*: *that you (should) be thus*, etc. — **φάντες** (*φημί*). Notice this form of the particip. in Hom. In Att. *φάσκων*, II. 404, R. 2; G. § 129, IV. — **ἀριστήα...ἔμμεναι**, sc. *σέ*, *affirming that you are*, etc. — **ἐπ' = ἔπεστι**. Cf. I, 515. — **ἀλλ' οὐκ...ἄλκή** is the thought of Hector; not the affirmation of the Achæans.

46-51. **ἦ τοιόσδε ἰὼν...ἀνήγες...αὐτῷ**: *Did you, being such a person...lead back*, etc., i. e. *Did you, being such a coward, embark on so daring an*

adventure? — **ἐξ ἀπίης γαίης** : cf. I, 270, note. — **νύν** (appos. w. **γυναῖκα**) : a *kinswoman*. — **μέγα πῆμα...χάρμα, κατηφέλην** : appos. w. the entire phrase **γυναῖκ' εὖειδέ' ἀνῆγες**. The transaction itself was a *great sorrow*, etc.

52-55. οὐκ ἂν δὴ μένεις (μένω), κτέ. : *Could you not then* (after so many daring adventures) *await*, etc.? — **γνολὴς χ' (κε), κτέ.** Protasis omitted. *You might in that case know*, etc. — **οἷου φωτὸς...παράκοιτιν**, lit. *the blooming wife of what sort of a man you possess*, i. e. *whose* (emphasize this word) *blooming wife*, etc. — **οὐκ ἂν τοι χαλᾶσμη...**, **δτ'...μυγείης**. In the apodosis, **ἂν** w. subjunc.; in the protasis **δτε** w. optat. (instead of **δταν** w. subjunc.) indicating the mere possibility of such an event; **τῷ, ἡ, τῷ**, demonstr., *Lat. iste*; **ἂν** w. subjunc., cf. note on **κέν...ἔλωμαι**, I, 137, *then will not the lyre, and those gifts of Aphrodite*, etc., *help you*, etc.; **μυγείης, μύγνυμι**.

56, 57. μάλα may be viewed as strengthening the assertion or as qualifying **δειδήμονες**. The arrangement favors the former. *But certainly*, etc. — **ἦ τέ κεν...ἔσσο (ἔννυμι)** : *condit. omit.* Cf. 2, 242, *Surely (if it were not so, i. e. if the Trojans were not cowardly) you would already have put on*, etc. — **λάινον...χιτῶνα** : L. & S. **λάινος**. — **ἱοργας** : **ἔρδω**. Cf. 2, 272.

59-62. ἐπεὶ με, κτέ. A subordinate sentence with no principal sentence immediately following. The thought is resumed below, v. 64, in a modified form. — **ἀταρής**, pred. w. **κραδίη**. (So Faesi in his 5th edit. In the 4th edit. he joined it w. **πέλεκυς**.) *Always is your heart unyielding, like an axe, which*, etc. — **εἰσιν (εἰμι) διὰ δουρὸς (δόρυ) ὑπ' ἀνέρος** : *is driven* (lit. *goes*)...*by a man*. — **ὅς...ἐκτάμνησιν (ἐκτέμνω)** : *hypothet. relat. sent., subjunc. without ἂν*. II. 759; G. § 234; *who hews out*, etc. — **ὀφέλλει δέ**, connected to **ὅς τ' εἰσιν** : *and it (the axe) increases*, etc.

63-66. ἀτάρβητος may be viewed as either attributive or predicate adj. w. **νῆος**. — **μή μοι...πρόφερε** : *do not cast before me* (as a reproach), etc. — **χρυσῆς**. Notice this epithet of Aphrodite. — **δῶρα**, subj. of **ἐστί**. — **ἐκὼν...θλοῖτο** : *and one could not take them (to himself), if he wished*; **ἐκὼν** is here particip. G. Curt. Grundzüge, 126.

68-72. κάθισον (καθίζω), causative. — **συμβάλετ'...μάχεσθαι** : *bring together...to fight*. Cf. **ξυνέκε μάχ-**, I, 8. — **κτήμασι**. It appears that Paris brought from the house of Menelāus valuable treasures together with Helen. — **εὖ**, v. 72, is usu. joined w. **πάντα** as intens., *quite all, all the treasures without exception*. Düntzer joins **εὖ** w. **οἰκαδ' ἀγέσθω**, but its position is against this.

73-75. οἱ δ' ἄλλοι is usually understood as including both Trojans and Greeks; **ὑμεῖς μὲν**, correl. w. **τοὶ δέ**, in partitive appos. w. **οἱ ἄλλοι**, being understood before **ναίετε**. The sentence would then be translated in an English idiom, *And of the others, when they have concluded*, etc., *may you dwell in*, etc., *but let these (the Achæans) go*, etc. I see, however, no great objection to the simpler and plainer reading, *And may you, the rest* (of the

Trojans aside from the speaker), *after concluding friendship*, etc. (with the Greeks), *dwell in*, etc. — **ταμόντες**: cf. 2, 124. — Argos denotes southern Greece; the Achæan land, the northern part.

Vv. 76–120. — Hector and Menelaus appear in the foreground. Preparations for the armistice and the single combat.

76–78. **ἐχάρη**: **χαίρω**. — **Τρώων** belongs alike w. **μέσσον** and **φάλαγγας**. It makes little difference with which we translate it. — **μέσσου** **δουρὸς** (gen. partit., H. 574) **ἑλὼν**: *taking his spear in the middle, or taking hold of the middle of his spear*; perhaps, as Am. suggests, with both hands, so that, by presenting the whole length, instead of the point, he might the better arrest the Trojans.

79–82. **ἐπιτοξάζοντο**: **ἐπιτοξάζομαι**, fr. **ἐπὶ** and **τόξον**, a *bow*; occurs only here in Hom. (**ἄπαξ εἰρημένον**); *began to shoot at him with their bows*. — **λοῖσιν τε τιτυσκόμενοι λάεσσ' ἑ' ἱβαλλον**. The first **τέ** is not correl. w. the second, but connects this sentence with the foregoing (Naeg., Auten.); *and aiming, they began to cast (at him) with*, etc. — **ἰσχεσθε**: cf. **ἰσχεο**, I, 214. — **μὴ βάλλετε**. The anxious haste of Agam. is indicated by the asyndeton.

84–91. **ἄνω** (the reading of F. in his 5th edit.): cf. 2, 323, note. — **μῦθον**, obj. of **κέκλυτε**: *hear from me...the word of*, etc. — **τοῦ**, relat. pron. — **αὐτὸν...Μενέλαον οἴους...μάχεσθαι**, depends on **κέλεται**: *he urges that he himself, etc., fight alone, etc.*

94–99. **οἱ δ' ἄλλοι...τάμωμεν**: *And let us, the rest, etc.* — **ἄκην...σιωπῇ**. An emphatic pleonasm. Cf. Lex. **ἄκην**: *they all became completely silent, or profoundly silent*. — **ἑμὸν**: *emphat. posit.* Emphasize in translating the Eng. word *my*. — **φρονέω δὲ διακρινθήμεναι** (**διακρίνω**)...**Τρῶας**: *I think that the Argives and Trojans are already separated*. The aor. infin. denoting the confidence with which the future event is anticipated. Cf. note on **τίσασθαι**, v. 28. — **ἔπει...πέποσθε** (**πάσχω**): *after you have*, etc. Note here the sudden change from the 3d to the 2d person. The above, I think, is the more usual interpretation of this sentence; yet I am inclined to render it, beginning w. **φρονέω**: *I think it proper, I will, I wish, that the Argives, etc., be separated at once, since*, etc. Cf. Ebel., Seiler.

100–104. **εἵνεκ'...ἀρχῆς**. Naeg. and F. regard this verse as an instance of hendiadys (**ἐν διὰ δυοῖν**, in which two ideas are made co-ordinate, the latter of which is logically subordinate) and render thus, *on account of my strife with Alexander, which he began*. The more literal rendering is as follows: *on account of my strife and of Alexander's beginning (of strife)*. — **τέτυκται**: **τεύχω**. — **τεθναίῃ** (**θνήσκω**) **διακρινθεῖτε**: optats. of wishing; or the latter (**διακ-**) may be viewed as a mild impv. F. — **οἴσσετε, ἄξετε**: 1 aor. impv.; H. 349 D. So Am., Cr. Yet I am inclined to take them as fut.

used imperatively. G. § 200, N. 8; H. 710. — ἄρν' (Lex. ἀρνός) = ἄρνε, dual. — ἕτερον λευκὸν ἑτέρην δὲ μέλαιναν (note the gender): *the one a white male lamb* (for Helios), *the other a black ewe-lamb* (for Gaea). The arrangement in the Greek (connecting *ἡελίῳ* w. *ἕτερον λευκόν*, and *γῇ* w. *ἑτέρην μέλαιναν*) was called *χiasmós*, a *placing crosswise*, a *chiasm*, or *χιαστὸς*, *placed crosswise*, *chiastic*. — ἄλλον. Note the gender.

105-107. Πριάμοιο βίην: lit. *the might of Priam* = *the mighty Priam*. — ὅφρ'...αὐτός: *in order that he himself, he in person*, in distinction from his sons. Priam was not himself to slaughter the victims, — this act was performed by Agamemnon (cf. vv. 271 ff.), — but he was to be present and give his sanction to the whole proceeding. — ἐπεὶ οἱ (dat.) παῖδες: *since his sons (are)*, etc. This is said with particular reference to Paris. — ὑπερφίαλοι: fr. *ὑπέρ* and stem *φύ* in *φύω* (with *ι* for *υ*) = *ὑπερφυής*, *overgrowing*, hence *overbearing*, *haughty*. Cf. Curtius, Grundzüge, 648. This seems to be the most probable derivation. — μή τις: *lest some one* (of them), etc. — αἰεὶ δ', κτέ.: a second reason for sending for Priam.

108-110. ἡφέθονται. The striking metaphor appears by comparing this with 2, 448. — οἷς δ'...μετέσιν,...λεύσσει: *but among whom the aged man is present, he beholds* (for them), etc. A hypoth. relat. sent. without *ἂν*. Nearly equivalent to *ἐὰν δ' ὁ γέρων μετέσιν (τίσιν)*, *but if the old man is present among*, etc. — μετ' ἀμφοτέροισι (masc.): *between both (parties)*. — γίνηται: subj. *ὅχ' ἄριστα*.

113-116. ἵππους μὲν ἱρυσαν (ἐρύκω) ἐπὶ στίχας: *reined their horses into lines*. — ἐκ δ' ἱβαν αὐτοί: *but they themselves* (in distinction from their horses) *descended* (from their war-chariots). — ἀμφίς. The rendering *on both sides*, or *round about*, meaning *round about the arms* (placed on the ground) of each individual man, is now usually preferred to the ancient rendering *between* (both armies). Thus, *they placed these (their arms) on the ground near one another, and there was little (unoccupied) space round about* (their arms). — Notice *δύω* w. plur. *κήρυκας*.

119, 120. νῆας ἔπι: anastrophe. — ἄρν'. Not, as in v. 103, for ἄρνε, dual, but for ἄρνα, sing. Cf. v. 104. The Trojans were to bring two lambs; the Greeks, one. — οἰσέμεναι is regarded as 1st aor. infin. L. & S. *φέρω*, II. Cf. *οἴσατε*, v. 103.

Vv. 121-244. — Iris goes as a messenger to Helen, who hastens to the wall of the city. She meets there the elders of the Trojans, and points out to them, addressing her words specially to Priam, the leaders among the Greeks, who are plainly visible from the wall.

121-124. Ἴρις: cf. 2, 786, note. — Ἑλένη depends on the combined idea *ἄγγελος ἦλθεν*, *came as a messenger to*, etc. — εἰδομένη: L. & S. Εἰ' Ἄν,

A. II. 3. — **Δαοδίκην**. We might expect the dat. in appos. w. γαλόφ, but the intervention of the relat. τὴν leads to the acc. Laodice (or Laodike) is again spoken of as the most beautiful of the daughters of Priam, in II. VI. 252. On the other hand, Cassandra is thus mentioned in II. XIII. 365.

125-128. τὴν δ', sc. Ἑλένην: εὔρε, subj. Ἴρις. — **μέγαν ιστόν**: a great web. For other meanings of ιστός, cf. I. 31, 434. — **δίπλακα**: double; a double over-garment which one could wrap twice around the body. (Am.) — **πορφυρέην**: purple, i. e. the ground was purple, while the figures woven into it were of other colors. — **πολλὰς δ' ἐνέπασσεν** (ἐμπάσσω) **ἄεθ-**: and she wrought (lit. sprinkled) into it many, etc. This and other passages in Homer imply great skill in weaving and considerable knowledge of design. It is one of those numerous passages which incidentally throw light on the advancement of that age in the arts of civilized life. — **οὓς** refers to **ἄθλους**. — **ἔθεν** (= οὖ): orthotone because emphatic; w. εἵνεκα, on her account.

130-135. δεῦρ' ἴθι: come hither, come with me. — **νύμφα φίλη**: dear nymph; a tender and at the same time a flattering address; usually to unmarried women. Addressed here, however, to a married woman; also in the Odys. 4, 743, to Penelope. — **οἱ πρὶν...οἱ δῆ**. Note the dif. bet. οἱ and οἱ. Those who formerly...these now, etc. — **ἔσται** = ἦνται (ἦμαι). — **κεκλιμένοι** (κλίνω), w. οἱ. It is not necessary to take ἔσται in its strict sense of sitting. We may render freely, are silent...leaning, etc. They would more likely remain standing. So Am., F., Seiler, et al. — **παρὰ..πέπηγεν** (intrans. fr. πηγνυμι), and by their side...are fixed, are planted.

138-140. τῷ δέ κε νικήσαντι...κεκλήσῃ, κτέ. "The position of **κέ**, and a comparison w. v. 71, and also w. v. 255 show that it belongs to νικήσαντι, although elsewhere in Hom. no example of **κέ** with the particip. is found." (Am.). "It imparts the idea of uncertainty which of the two would conquer." (St.) The pf. κέκλημαι is pres. in meaning; and κεκλήσομαι (fut. pf. in form) may be taken as a simple fut., you shall be called the dear wife of him who may have conquered (τῷ...νικ-, dat. of interest). — **ἀνδρός τε...τοκῆων** (τοκεύς) limit ἔμερον, yearning for, etc. Tyndareus and Leda were regarded as her parents; and yet in v. 199 she is spoken of as Διὸς ἐκγεγανῖα, begotten of Zeus. See Class. Dic. article Leda.

141-145. καλυψαμένη: direct mid. — **ἐκ θαλάμοιο**: from her chamber, in the sense, from her private room; not implying a story higher than the first floor, but from the inner part of the house, where were the women's apartments. — **τέρειν...δάκρυ**: tender tears (D.). The sing. is often thus used in Hom. where our idiom requires the plur. Cf. θαλερὸν δάκρυ, 2, 266. — **ἅμα τῇ γε**: with this one, with her (Helen). — **ᾧ**, after a verb of motion (ἵκανον): to the place where. — **Σκαίαι πύλαι**: in v. 263; Σκαίαι without πύλαι, the Scæan (or Skæan, or Skaian) gate. Apparently the same as Δαρδάνιαι πύλαι, 5, 789; 12, 195. If so, it is the only gate of the city

mentioned by name. The plur. (πύλας), as often before, denotes the parts, and also the large size.

146-152. οἱ ἀμφὶ κτεί.: cf. 2, 445. A frequent idiom in Attic, denoting either the attendants of a person, or oftener the person himself with his attendants (as here). — Οὐκαλίγων... Ἀντήνωρ. Notice the change of const. from acc. to nom., thus giving more prominence to these two persons. — εἶπτο: cf. εἶπαι, v. 134. — δημογέροντες: *elders of the people*, appos. w. the foregoing names. — ἐπὶ... πύλῃσιν: *upon* or *over*, etc., i. e. on the tower (cf. v. 153), beneath and through which the gateway passed, as is still common in the old walled towns of Europe. — γὰρ: dat. of cause, *by reason of*, etc. — περὶγεσθιν ἐοικότες. The point of the comparison is simply the tone of voice of the *virgins*. See L. & S. for an interesting account of the *τέρριξ*. — οἱ τε... δα... λίσιν: *white & soul pure*, etc. — λειπιδέσσαν: *lily-leaves* (fr. *λεῖριον*, a *lily*, esp. a *white lily*). A striking metaphor. As the lily is to the sight and to the sense of smell, so is the voice of the *τέρριξ* to the ear. Hence, *delicate, charming*. This rendering, however, fails to convey the full meaning of the Greek word, as it leaves out of view the metaphor.

153-158. τοιοῖς... ἦντ' (= ἦντο, fr. ἦναι): lit. *Such then the leaders... said*, etc., or more freely, *Such then were the leaders, who said*. — εἶδον' = Att. εἶδον. — ἦκα (note the breathing, distinguishing it fr. the aor. of *ἔγω*): *softly, in an undertone*. — οὐ νέμεσις, κτεί. (*It is not an occasion of indignation that*, etc., or more freely, *It is not to be wondered at that*, etc. This remark, coming from persons of so great dignity of character, is the most striking testimony to the remarkable beauty of Helen — τοιῇδ': τοιῷδε, differs from τοῖος (vv. 153, 159) as a strengthened form, and also often as denoting something immediately under the eye of the observer. — ἀμφὶ, *for*. — ἀνῶς (emphat. posit. Cf. the order v. 155). A hyperbole, such as we moderns are addicted to; *fearfully, astonishingly*; w. *δοῦναι*, *she resembles, is like*. — εἰς ὄψα: *in her countenance, in looks*. So Am. (*in Hinsicht des Aussehens*), Duntz., Auten., et al.; Passow and Faesi, *dem genanesten Ansehen, on a most exact inspection, at a near view*. I think the first rendering more in keeping with the style of Homer.

159-165. καὶ ὥς (note the accent. So Am., Fl., Koch et al. after οὐδ' and καὶ; Dind., Cr. et al. write ὡς), *even thus*. Cf. l. 116. — πᾶς, w. τοῖη, intens.; ἐόδρα, concess. — λῖποιτο: optat. without *ἄν*, and w. neg. *μή*. Notice this aor. mid. in a pass. sense. So this word is used regularly in Hom.; *may she not be left*, or *may she not remain hereafter as a sorrow to*, etc. — πάροιθ' w. ἐμεῖο, *before me*. The courtesy of this address will not escape notice. The pictures in the *Iliad* of social life generally indicate great refinement of manners. — ἴδῃ: 2 pers. sing. — οὐ τί μοι: *not at all in my view*. This is said so as to relieve Helen of all embarrassment. ἐφόρμησαν: ἐφόρμω.

166-170. ὥς μοι καὶ...ἐξονομήνης (ἐξονομαίνω). Same const. w. ἔφρα ἴδῃ; *that you may see...that you may also name to me yonder*, etc. — ὅς τις ὅδ', κτέ.: exegetical of τὸνδ' ἄνδρα, *who is that*, etc. — ἦ τοι μὲν: intens., but also with a concessive force, *True, others are even taller by a head*, etc. Such is, I think, the usual rendering; yet Wolf, Cr., and F. render κεφαλῇ, *statura*, an *Wuchs*, *in stature*, *in height*. So also D. — καλόν, γαρόν, sc. τινά, or ἄνδρα, (*any one*) *so fine-looking*, etc. — βασιλῆι ἀνδρί: cf. note on αἰπόλοι ἄνδρες, 2, 474.

171-176. δια (note the accent in Hom.): L. & S. δῖος. — αἰδοῖός τε μοι...δεινός τε: *both revered of me* (or *on my part*) (because of his noble and amiable character) *and feared* (because of her consciousness of wrongdoing). F. — φέλε ἔκυρ. Each word with ultima lengthened in scanning. — ὥς ὄφελον: *O that*. Cf. I. 415; H. 721, b; G. § 251, Note 1. — ἀδείν, ἀνδάνω. — τά: *these things*; neut. pl. subj. w. pl. verb. — τό: adv. acc.; *in respect to this*, *on account of this*, *wherefore*, = Att. διὰ τοῦτο. — τέττηκα. Note the force of the pf., *have been*, or *am* (until this day) *dissolved in tears*.

177-180. ὃ με: two accs. w. one verb, H. 553; G. § 164. — οὗτος: *this (is)*, etc. Notice regularly in this entire scene ὅδε, τόνδε, in the questions (vv. 166, 167, 192, 226), οὗτος in the answers (vv. 178, 200, 229). — ἀμφοτέρων...τ'...τ': *at once, both...and*. — ἐμός equals logically ἐμοῦ; hence, κυνώπιδος logically in appos. w. ἐμός, *brother-in-law of me*, *dog-eyed one*; H. 523, b; G. § 137, Note 1. — ἔσκε: εἰμῆ. H. 406, D; G. § 129. Dialects. Ionic (iterative); *he was*. — εἰ ποτ' ἔην γε: *if ever he was* (*O can it be that he ever was?*); a form of expression referring to departed joy, which in the retrospect appears only as a pleasing dream.

182-184. μοιρηγενής, ὀλβιόδαιμον: "*child of happy fate, favored of Heaven*." D. — ἦ, intens.: *πά νυ*, illative; *truly, as I now see*. — τοί, dat. w. δεδήματο (plupf., 3d. pers., plur. δαμάζω), *were subject to you*. — ἦδη καὶ Φρυγίην: Am., F., Naeg. join καὶ w. Φρυγίην, *Already I have visited the vine-bearing Phrygia also* (as well as other lands); but Koch and Düntz. join καὶ w. ἦδη. *Already also* (on another occasion). The former seems preferable. Phrygia in Homer a country east of the Troad.

188-190. ἐλέχθην (λέγω): *was counted*, or *was chosen*. — ἡματι τῷ ὅτε τε: *on that day when*, etc. — Ἀμαζόνες. For the supposed etymology and meaning, see L. & S. What may have been the origin of this strange myth respecting a race of warlike women it is not easy to determine. — οὐδ' οἱ τόσοι...ἴσοι: *not even these* (the Phrygians) *were so many as*, etc.

192-194. εἴπ' (= εἰπέ, impv.) ἄγε μοι: *come, name to me*, etc. Usually ἄγε precedes the verb with which it is connected. — ὅς τις, κτέ.: cf. v. 167. — κεφαλῇ: cf. v. 168; note. If Odysseus was a head shorter than Agam., and Agam. a head shorter than some other heroes, then Odysseus

must have been remarkably short. A comparison of the two verses seems to favor the rendering of Wolf, in *stature, in height*. — ἰδέσθαι, w. εὐρύτερος, lit. *broader to look upon*.

195–196. τεύχεα μὲν οἱ...αὐτὸς δέ: *his arms...but he himself*. The dat. οἱ may be viewed by some as possessive. I prefer however to regard it as ethical. So St., who cites from Bernhardt: “This idiom (eth. dat.), which contributes greatly to the liveliness of Grecian speech, continued from the classic authors down to the later poets.” Cf. 1, 104, note. — κτῶλος ὥς (anastrophe): *as a ram*; ἐπιπωλεῖται, *walks to and fro among*, or *walks to and fro inspecting*. Cf. διέρχεται, v. 198. The comparison has reference, says Düntz., to the vigilance (Aufmerksamkeit) with which Odys. inspects everything. Not less, I think, to his conspicuous and commanding appearance among the common soldiers, as the beholder from a distance looked upon the army. Vv. 197, 198 amplify and confirm the comparison.

199–204. ἐκγεγαυῖα: ἐκγίγνομαι. — οὗτος δ' αὖ: distinguished fr. οὗτός γε v. 178. In v. 229, οὗτος δέ. — ἐν δῖμψ' Ἴθ-. Notice the meaning of δῆμος here. See L. & S., also Auten. — κραναῆς περ (intens. as usual) εἰοίσης: *being very rugged, or which is very*, etc. — τήν, w. ἀντίον ἦνθα (αὐδάω). — ᾧ γύναι. The courteous form of address down to the Christian era. Also in N. Test. Cf. John 2, 4, where Jesus addressed his mother.

205, 206. δεῦρό ποτ' ἦλθε: *came hither once*, i. e. before the actual breaking out of the war. — σεῦ ἕνεκ' ἀγγελίης. Two different interpretations of this clause are strongly insisted on by their respective advocates. (1) ἀγγελίης as nom. masc., Lat. *legatus* or *nuntius*, appos. w. Ὀδυσ-, *came as a messenger on your account*. Aristarchus and nearly all ancient critics understood it thus. Many eminent modern scholars adopt the same view, e. g. Rost, Doed., Auten., F., Wunder, La Roche, Koch, Seiler, et al. — (2) ἀγγελίης as gen. fem., *on an embassy respecting you*. In favor of this Butt., L. & S., Am., Spitz., Düntz., Naeg., et al. The first view has more authority in its favor, and seems to be gaining ground.

207–211. ἐξείνισσα: *received them as guests*; φέλησα, *entertained*. So Am., Koch (*nahm gastlich auf...bewirthete*). — φνὴν: cf. 1, 115; 2, 58. — ἐδάην: L. & S. ΔΑΪ. — ἔμιχθεν (= -ησαν) μέγνυμι. — στάντων, sc. αὐτῶν; may be viewed as gen. abs. or as partit. gen. w. Μεν- and Ὀδυσ-; *while they stood*. — ὑπέλρεχεν (ὑπερέχω)...ᾧμοις (acc. of specif.): *with broad shoulders rose above* (Odysseus). — ἀμφω δ' ἑζομένω: *but when both were seated*; nom. of the whole (nom. abs.) followed by a nom. of the part (Ὀδυσσεύς) in appos. The remaining part (perh. Μενέλαος δ' ἦττον γεραρός) was too obvious to need expression. H. 500, b; G. § 137; N. 2. So Am., F., Koch, et al.

212–215. ὑφαίνον. Notice the expressive metaphor. Lit. *they wove*.

— ἦ καὶ...ἦεν : the reading of Dind., F., and some others who follow the MSS.; assigns an additional reason for *παῦρα μὲν*, *spoke cursorily few things, but very clearly, since he was not a wordy or rambling speaker, or also (because) he was younger*. Am., Cr., et al. write *εἰ καὶ...ἦεν*, *although he was younger*; and hence the fact that he spoke directly to the point was the more surprising. Düntz., Koch, et al. write *ἦ καὶ, κτέ.*, *surely also he was*, etc. Between these three readings and interpretations it is difficult to choose. The second, that of Am. and Cr., seems to me simpler and more readily understood. It should be borne in mind that the so-called *itacism* of the copyists (i. e. the pronouncing of η, ει, οι, υι, υ, and ι all alike, as Eng. *e* in *he, we*, etc.) often led to the confounding of these vowels and diphthongs in the MSS. — *γένει ὕστερος* : lit. *later in birth*. *γένει* only here in the sense of *γενεῇ*.

216–220. *δτε δῆ*. Notice the emphatic force of *δῆ*. — *στάσκειν, ἔδασκει, ἔχεσκει* : iterative ending. G. § 122, 2; H. 410 D; fr. *ἵστημι, εἶδον, ἔχω*; Attic forms without iterat. end. would be *ἔστη, εἶδε, εἶχεν*. — *κατὰ χθονός*, w. the following, *he used to look downwards, fixing his eyes on the ground*. This attitude was in reality an indication of deep thought; and not, as the causal observer might suppose, of inexperience and stupidity. — *σκήπτρον*, obj. of *ἐνώμα* (*νωμάω*); also of *ἔχεσκειν*; *he did not move*, etc. — *φαίης κε, κτέ.* : *you would say that he was some surly fellow*. — *ἄφρονά τ' αὕτως* : *and even thus a simpleton, and a simpleton at that*. Cf. *αὕτως*, I, 520; 2, 138.

221–224. *δτε...εἴη* (*ἔημι*). Indefinite frequency of past action. H. 729, b; G. § 233. *But when he sent forth*, etc. Some edit. have here *ἔει* (impf.). — *ἀν...ἐρίσσειε* (*ἐρίζω*) : *would vie with*. — Observe the emphat. posit. of *οὐκ...βροτὸς ἄλλος* : *not another mortal*. — *οὐ τότε...ἰδόντες*. *Not then* (emphat.), *in looking on the outward appearance of Odysseus, were we so much surprised*. That is, in our admiration of his eloquence, we forgot his looks, which at first surprised us. Other modes of rendering this verse have been proposed; but this seems the most satisfactory. At best, however, it is but a lame addition to the foregoing fine description; and is entirely rejected by some critics. The suggestion that it may have been sometimes recited as a substitute for v. 223 seems not improbable. Koch includes it in brackets, and I have done the same.

227–233. *Ἀργείων* w. *ἔξοχος*: H. 584, g; G. § 174; *towering above the Argives*; *κεφαλῇν, ὤμους*, acc. of specif. — *Ἄϊας...πελώριος* : *gigantic Ajax*. The son of Telamon. — *ἔρκος* : cf. I, 284, where it is spoken of Achilles. — *ἐτέρωθεν*, lit. *on the other side from* (Ajax); meaning either *beyond* (him), or *opposite to* (him). The former seems to me more natural; but it is usually understood in the latter sense; *ἔστηκε*, pres. in meaning, *stands*. — *ὁπότε...ἴκουτο* : cf. *δτε...εἴη*, v. 221, note. — It is worthy of re-

mark that Helen introduces this mention of Idomeneus, and also what follows, without any question from Priam.

235-238. οὓς κεν ἐν γνολῆν...μυθήσασθην: condition omitted.; H. 752; G. § 226, 2; *whom I might well know and whose names* (sing. in the Greek) *I might mention* (sc. if I were questioned). — καὶ τ' οὐνομα is usu. preferred to καὶ τοῦνομα, because τοῦνομα, crasis for τὸ δνομα, is extremely rare in Hom.; whereas καὶ τε is quite in keeping with Epic usage. Cf. I, 521. — δοῶ δ' οὐ, Att. δύο. Emphat. posit. — τῶ...μήτηρ: explanatory of αὐτοκασ-, *whom one mother bore together with me*; μοι w. μία = ἡ αὐτή, *eadem mihi* = *eadem quae me*.

239-244. ἡ οὐχ ἐσπίσθην (aor. 3d pers. dual), κτε. A direct question. *Truly, did they not follow*, etc. οὐχ anticipates an affirmative answer. — ἡ δεῦρω μὲν ἔποντο...νῦν αὖτ' οὐκ ἐθέλουσι, κτε. Another independent and direct question. *Truly, did they follow hither...now again are they not willing*, etc. Some edit., st. ἡ...ἡ, have ἡ...ἡ, others ἡ...ἡ. I have followed F. and Koch. With the last reading (ἡ...ἡ) the sentences are not to be viewed as questions, but as conjectures of Helen. — αἰσχεα...ὀνείδεα, κτε.: *the taunts and jeers many (in number) which are heaped on me* (lit. *which are to me*). — τοὺς: *them*, obj. of κάτεχεν. — ἐν Λακ- αἰθί: *away in Lacedaemon*.

Vv. 245-339. — Priam and the victims for sacrifice arrive at the camp, and the armistice is concluded. Preparation for the single combat.

245-249. Continuance of the story which was broken off at v. 120. — ἀνὰ ᾧστῳ: *through the city*; in the direction of the Scaean (or Skaian) gate. — θεῶν w. ὄρκια. — κρητήρα: *a flagon* (in which at ordinary festivals wine and water were mixed), *a mixing-vessel*. — χρύσεια κύπελλα: *golden cups* (from which the libations would be poured and from which at festivals they would drink). Cf. I. 470, 471. The frequent recurrence in Hom. of the epithet golden will create no surprise since the marvellous discoveries of Schliemann in Troy and more recently in Mycēnæ (or Mykēnai). — ᾧτρυνεν...ἐπέεσσιν: *and standing by (him) he roused with his words the aged man* (i. e. Priam). We are to understand that the herald Idceus (or Idaïos), after passing through the city, arrives at the gate, ascends the tower over it, and there finds Priam seated with the elders and viewing the Grecian army in the plain below.

250-258. ὄρσειο: H. 349 D; G. Appendix, ὄρυνμι. — καλέουσιν, sc. σέ. Note the asyndeton. — ἔν'...τάμῃτε (τέμνω): *that you* (Trojans and Achæans) *may*, etc. Cf. vv. 73, 94, 105. — 253 to 255, cf. 136 to 138. — ἔποιτο: optat. without ἄν; *may (or let) the woman and the treasures follow*.

So also *ναλοῖμεν*, *may we the others dwell in*, etc. — *νέονται* : subjunc. with short mode-sign, *let these go*, etc. — 256 to 258 : cf. 73 to 75.

259 – 263. *ρίγησεν* : *shuddered* (at the thought of the combat in which his son was about to engage). — *ζευγνύμεναι* : *to yoke*. For a cut of the yoke worn by draught-horses, see Auten. sub *ζυγόν*. — *ἄν* = *ἀνά* w. *ἐβη* : *mounted* (his chariot) : *κατά* w. *τείνειν*, *drew back* (*ὀπισσῶ*) *the reins*. — *τῶ... ἔχον* : *and these two* (Priam and Antēnor) *guided*, etc. No mention is made of Priam's descent from the tower, nor of the bringing of the horses and chariot from the stables, which were probably near the palace of Priam ; but the poet hastens on to the main event in his mind, the impending contest.

265 – 270. *ἐξ ἵππων ἀποβάντες*. We learn from what precedes that they had ascended a chariot ; hence, we render here, *descending from their chariot*. The warrior and his charioteer, being elevated and leaning somewhat forward, seemed to project over their horses ; thus, their descent from the chariot was often spoken of in this way, *ἐξ ἵππων*. — *ἑστιχῶντο* (*στιχάω*) w. *ἐς μέσον* : *they went into the space between*, etc. — *ἄν* (cf. v. 261), sc. *ὤρυντο* ; *rushed up, made haste to rise*, i. e. for the purpose of saluting Priam and Antēnor. — *κρητῆρι οἶνον μίσγον* : *they mixed wine in a bowl* (dat. loc.). Comparing this with *σπονδαὶ ἄκρητοι*, 2, 341 ; 4, 159, we must understand here the wine of the two parties, not wine and water.

271 – 274. *μάχαιραν* : *knife*, broad and short, used chiefly for sacrificial purposes, called also in later times *κοπίς*, or *παραξίφίς*. — *πάρ* (= *παρά*), w. *κουλεῖν* : *along by*. — *ἐλπίος* : *sword*, straight, two-edged, pointed, and used for fighting. See Auten. *ἐλφος*, wood-cut. — *ἄωρτο* (*ἀείρω*) : *hung, was suspended*. — *τρίχας* (*θρίξ*). Often used in pl. where we use sing. Is spoken of hair, of wool, and of bristles ; here, of wool. — *νείμαν* (*νέμω*), sc. *τρίχας*. This act, like the mingling of the wine, signified the participation of all in the sacred ceremony.

275 – 280. *Ἀτρεΐδης*. Notice the fact that Atreides takes the lead in the sacrifice, and offers the prayer. It is worthy of note that the intervention and intercession of a priest was not deemed necessary in the Homeric theology. Notice also the attitude of the suppliant, and the fact that he prays, not to an image, but first of all to an invisible deity. — *μεγάλα*, adv. : lit. *greatly*, i. e. *earnestly*, or perhaps *loudly*. — *Ἰδηθεν* : *from Ida* ; where he had an altar and sacred enclosure. — *ἥλιος* : vocative. — *καὶ ποταμοί* : *and ye rivers* ; is understood to refer particularly to the Trojan river-gods. — *καὶ οἱ...τίνυσθον* (dual) : *and ye 'who punish* ; i. e. Hades and Persephōne. — *καμόντας* : L. & S. *κάμνω*, I. 4. — *ὃ τίς κε...δμόσση* (*δμνυμι*) : *whoever shall have*, etc. — *ἔσθε* : impv. ; note the accent ; *be ye*.

285 – 290. *Τρῶας...ἀποδοῦναι. ἀποτινέμεν* : acc. w. infin. to denote an energetic demand ; *then may the Trojans, or let the Trojans*, etc. So Am., F., Koch, et al. Cf. 2, 413, note. In v. 322 *δός* is expressed. — *ἦν*

τιν' ἔουκεν, sc. ἀποτινέμεν: *whatever (or which) it is suitable (to pay)*. — ἥ τε...πύληται: lit. *which shall be even among future men*; i. e. which shall be held in remembrance, and referred to as an example of deserved punishment. — εἰ δ' ἄν...οὐκ ἐθέλωσιν: *but if...shall not consent*, etc. Notice here οὐκ in a condition; οὐκ ἐθέλ-, viewed as a compound word. Lat. *nolint*. H. 842; G. § 219, 3. Cf. οὐκ εἰῶ, 4, 55. — αὐτὰρ ἐγὼ καὶ ἔπειτα: *I, on the other hand, even after that*. Cf. αὐτὰρ, I, 133.

292-297. ἦ: cf. I, 528. — ἀπὸ...τάμε (ἀποτέμνω): *he cut open the throats*, etc. — τοὺς, i. e. ἄρνας. — θυμοῦ: *life*, w. δενομένους (δέομαι, *to want, to be deprived of*). — μένος: *force, strength*, obj. of ἀπὸ...εἵλετο (ἀφαιρέω). — οἶνον...δεπάσσειν is usu. understood thus, *drawing or dipping wine from the bowl* (by means of a pitcher — πρόχοος — and then pouring it) *into the cups* (dat. loc.). The pres. particip. (ἀφυσσόμενοι) is used because of the continuance and repetition of the act; drawing from the bowl and pouring into the cups till the cups of all were filled and all had poured out a libation. Yet Doed. renders, *with the cups* (dat. inst.), and does not understand any ellipsis. — ἔκχεον (ἐκ, χέω): *they poured (it) out*, i. e. as a libation. — τίς: cf. 2, 382.

299-301. ὁππότεροι...πημήνεια. The optat. in a dependent clause often w. an optat. of wishing in the principal sentence (here ὦδε...ῥέοι), and denoting a case purely hypothetical; *whichever of the two parties may first do harm contrary to the oaths, so may*, etc. — σφ' (= σφί = σφίσι), (dat. w. ῥέοι. — αὐτῶν καὶ τεκέων, sc. ἐγκέφαλος. — δαμῆεν, δαμάζω.

302-309. πῶ: cf. note 2, 419. — τοῖσι, w. μετὰ...ἔειπεν: *spoke...among them*. — Δαρδανίδης: *a descendant of Dardānus* (of the sixth generation). — οὐ πῶ: *not in any way*. Cf. v. 302, πῶ. — ἐν ὀφθαλμοῖσιν: cf. I, 587. — Ζεὺς μὲν (= μὴν) πον τό γε οἶδε, κτέ.: *Zeus no doubt knows this*, etc. — θανάτοιο τέλος: lit. *an end of death*, i. e. *a fatal end*.

310-317. ἐς δίφρον ἄρνας θέτο: *placed in his chariot the lambs* (sc. the two which he had brought with him from Troy). Why? It was not necessary that the poet should tell those to whom he sang, as they would probably understand at once. It appears, according to the scholia, that the victims slaughtered on the taking and giving of oaths (τὰ ἐπὶ τοῖς ὅρκοις γιγνόμενα ἱερεῖα) were not consumed at a subsequent banquet, as in the case of an ordinary sacrifice, but were either cast into the sea or buried. Those which Priam took with him would probably therefore be buried. — Vv. 311, 312, cf. vv. 261, 262. — τῶ...ἄψορροι: dual w. plur. H. 517. — πᾶλλον...ὁππότερος...ἀφείη (ἀφίημι): *shook...(to determine) which of the two should first cast*, etc.

322-325. τὸν δὲς, κτέ.: *grant that this one*, etc. — δόμον...εἴσω: *within the dwelling of*, etc. Note this expression, which explains the elliptical "Αἶδος εἴσω, 6, 284. — ἱμῖν δ' αὖ, κτέ., sc. δὲς. — ἄψ ὁρόων: *looking*

back, so as to show his impartiality. — Πάριος, gen. w. κλῆρος. — ἐκ, w. δρουνεν.

326–329. οἱ μὲν: *these*, i. e. the other warriors of both parties. — ἕζοντο. Up to this time they had probably remained standing. Cf. 134, note. — ἵπποι... τεύχε' ἔκειτο. The verb is suited in idea only to the latter subject; an instance of zeugma. — αὐτὰρ δ' γ'... δῖος Ἄλ-: correl. w. οἱ μὲν, v. 326. — ἀμφ' ὅμοισιν ἐδύσετο (cf. ἀπεβήσετο, I, 428, note); here also the expression is properly used of only a part of the armor. (Cf. the zeugma, v. 327), *put on, about*, etc.

330–333. καλὰς, ..ἀραρυίας (ἀραρίσκω) agree w. κνημίδας. Observe the minuteness with which the several pieces of armor are described. The attention of the reader is thus arrested for a moment at this point. The importance of the impending contest warranted this delay. For a more accurate idea of the form of the various pieces of armor, see Dic. Antiq.; also Auten. Dic. — οἶο κασιγνήτοιο Λυκ.: *the breastplate of his brother Lycāon*. He had come to the battle with light armor (v. 17), not expecting this single combat with Menelaus. — ἤρμοσε (ἀρμόζω) δ' αὐτῷ: *and it (the breastplate) fitted him*. So Cr., Auten., Naeg., L. & S., et al. Some recent critics, Am., F., et al., take ἤρμοσε here as trans., *and he fitted (it, i. e. the breastplate) to himself*. This would require αὐτῷ (st. αὐτῶ, which they still retain).

334–339. Cf. 2, 45. — σάκος: same const. w. ξίφος, obj. of βάλετο. — ἵππουριν: *with horsehair plume* (D.), adj. w. κυνέην. — παλάμηφιν: G. § 61, Note 3; H. 206 D. — ἀρήρει: cf. ἀραρυίας, v. 331. — ὥς δ' αὐτως: *and thus, in the very same manner*.

Vv. 340–461. — The single combat. Paris rescued by Aphrodite and conveyed to his home in Troy. Helen conducted thither by the same goddess. The interview between Paris and Helen; and a glance at the scene on the plain between the two armies.

340–345. οἱ δέ: *emphat. posit. And they*, i. e. the two warriors. — ὁμλου w. ἐκάτερθεν, adv. of place; G. § 182, 2; H. 589. -θεν means properly *from*, i. e. (looking forth) *from each crowded army, from each throng*. — V. 341 = v. 266. — στήτην...σείοντε...κοτέοντε. Notice the transition from the plur. (ἑστίχωντο...δεκόμενοι) to the dual; *and then the two stood near (each other)*, etc.

346–354. πρόσθε: cf. v. 317. — βάλεν...κατ': *struck fair in the midst* (D.). — οὐδ'...χαλκός: *nor did the copper (point of the spear) break it*. All the recent and most critical editors now read χαλκός st. χαλκόν. — οἱ: dat. of interest w. ἀνεγνάμφθη (ἀναγνάμπτω). Cf. I, 104, note. — ὤρυντο (δρυνμι) χαλκῷ: *started up with*, etc. Cf. Æn. XI. 697, *altior exsurgens*. — δὸς τίσασθαι δ' (= δς): *grant that I may punish (him) who*, etc. πρό-

τερος as in 299. Lat. *prior*. — **ἰοργιν** (ἰρδω, or ῥέζω): perf. tense, because the results of the act still continued. Notice two accs. w. this verb. — **δῖον Ἀλέξ-**: appos. w. the implied obj. of *τίσασθαι*. — **δάμασσον** (δαμάζω): *subdue (him)*, etc. — **ῥέξαι** w. ἐρρίγησι. — **δ** relates to *ξεινοδόκον*.

355-360. ἀμπεπαλὼν (ἀναπάλλω): reduplicated 2 aor.; *having poised and drawn back* (Auten.). — **ἔγχος**: subj. of ἦλθε and ἡρήρειστο (ἐρείδω), *went...and had been pressed*. The plupf. denotes that the act was completed in an instant. — **ἀντικρὺ δέ**: *and right on*, etc. Connect closely w. the following preposition. — **ἔγχος**: emphat. posit. Subject of *διάμησης* (διαμάω). — **ὁ δέ**: *and he*, i. e. Paris.

362-368. ἀνασχόμενος (ἀνέχω): *raising himself up*, that he might strike with more force. — **φάλον**, obj. of πλῆξεν. The *crest* extended over the helmet from back to front and was furnished with a socket to receive the plume (Auten.). — **ἀμφί...αὐτῷ** (φάλω)...**διατρυφέν** (διαθρύπτω), sc. *ξίφος*: *and around it (the sword) being shivered...fell*, etc. — **τριχθά τε καὶ τετραχθά**. A frequent idiom. Cf. I, 128. — **ῥῶμωξεν, οἰμῶζω**. — **θεῶν** limits οὐ τις...**ἄλλος**: scio w. *ὀλοώτερος*. Notice this outburst of anger against Zeus. — **ἐφάμην**: *I said to myself, I thought*; *τίσασθαι*, *to punish*; aor. infin. (Am., F., Koch) of a future event regarded as certain. Cf. vv. 28, 98. Several of the older editt. read *τίσεσθαι*, fut. — **μοί**, dat. of interest. Cf. I, 104, note, *to my disadvantage, to my sorrow*. May be omitted in translating. — **ἄγη, ἄγγυμι**: 2 aor. pass., *has been*, etc. — **ἐκ** w. ἠίχθη (ἀΐσσω). — **παλάμηφιν**: cf. 338, note. As gen. here. — **δάμασσα**: cf. 352.

369-376. ἐπαΐξας (ἐπί, ἀΐσσω), sc. Ἀλεξάνδρῳ. — **κόρυθος λάβεν**: *he seized (him) by*, etc., gen. of part. — **ἔλκε...μετ'**: *was dragging (him) into the midst of*, etc. — **ἐπιστρέψας**: L. & S. ἐπιστρέφω, “seemingly intrans.” Yet Auten. renders it, I think correctly, “*having turned (him) toward (the Achæans)*.” — **ὑπὸ δειρήν**: *which passed under*, “*unter dem Halse hin*” (Am.). Note the force of ὑπό w. acc. — **δς** (i. e. ἱμάς)...**τέτατο** (τείνω), *κτέ*: *which, as a fastening of his helmet, extended*, etc. — **καὶ νύ κεν εἵρυσσέν τε καὶ...ἦρατο** (αἶρω)...**εἰ μὴ, κτέ**, *And now he would have dragged him off and acquired...had not Aphrodite*, etc. Force of this form of cond. sent.? G. § 222; H. 746. — **ἄρα**: *just then*, Am., F., Koch. — **ἱμάντα...κταμένοιο** (2 aor. mid. as pass. fr. κτείνω), lit. *the strap (made) from an ox slain by violence*; “*the strap of tough bull's hide*” (D.); “*the ox-hide band*” (B.). — **κενή** = *κενή*, fr. *κενός*. Not to be confounded w. *κείνη*, fr. *κεῖνος* = *ἐκεῖνος*.

377-382. τήν (i. e. *τρυφάλειαν*), obj. of ῥῖψε and of ἐπιδιμήσας. — **κόμισαν** (κομίζω). They took it up and bore it away as a trophy, a sign of the partial victory. — **αὐτὰρ ὁ**: *but he*, Menelaus. — **κατακτάμεναι** (κατακτείνω), aor. act. infin., *to slay* (Paris). — **ἔγχει χαλ-**. Whether he had come with two lances, as Paris (v. 18), or whether he had recovered the one before

cast, the poet does not inform us. Am. and Koch adopt the former supposition; F. the latter. — **τόν** : i. e. Paris. *ἐξήρπαξε* (ἐξ, ἀρπάξω). — **καθ' εἶς** : *καθεῖσα* (κατά, εἶσα). — **ἐν θαλάμῳ**. Notice the frequency in Hom. of ἐν w. dat. after verbs of motion; denoting the state of rest following the motion. — **εὐώδεϊ κηῶντι**. The former (fr. εὖ, ὄζω) means simply *sweet-scented*; the latter (fr. καίω, *to burn*) suggests the manner of diffusing the perfume. The two words may be rendered, *fragrant with burning incense*. — Observe the power here ascribed to the goddess of snatching him away and of rendering him invisible.

383 - 389. **αὐτῇ...τε** (Att. ἧι, fr. εἶμι) : *she herself, she in person, went*, etc. **καλέουσα**, fut. — **πύργῳ ἐφ' ὑψηλῷ** : cf. 153. — **χειρὶ** : dat. of means; *ἐανοῦ* gen. of part. *And with her hand taking (Helen) by*, etc. — **γρηῖ** w. *ἐικυῖα* (ἔοικα); **μὲν** w. προσ-. Cf. 2, 22. — **εἰροκόμῳ**, appros. w. γρηῖ. — **οἱ...ναίεταώς** : *for her (Helen) while dwelling*. **Λακεδαίμονι** (without ἐν) dat. of place. — **ἥσκειν** (ἀσκέω) : impf. 3d sing.; contracted and w. ν movable. — **μὲν** : *her*, i. e. the old wool-comber. **φιλέσκειν**, subj. 'Ελένη. — **τῇ** : *this one*, the old wool-comber; **μὲν** (in v. 389) : *her*, i. e. Helen. Same arrangement and const. as in v. 386.

391 - 394. **κεῖνος...θαλάμῳ** : *yonder (is) he, in his chamber*. — **δινωτοῖσι λέχεσιν** : dat. of place, *on smoothly turned couch*; *δινωτοῖσι* is spoken properly of the posts and bars, and denotes the artistic workmanship of the whole; the plur. denotes the parts of which the entire couch was composed. — **κάλλει τε...εἵμασιν** : *glistening both with beauty* (i. e. his own personal beauty) *and in attire*. — **οὐδέ κε φάλης...ἔλθειν...ἔρχεσθαι** : *nor would you say that he had come...but that he was going*, etc.; **νέον** adv. w. *λῆγοντα*, *just ceasing from*, etc.

395 - 402. **τῇ** (Helen) : dat. of interest; *θυμὸν...δρiven, excited emotion in her breast*. — **ἐνόησε** : *recognized, perceived*. To others, except Helen, she was either invisible, or known only as an old woman. — **μέ**, obj. of *ἡπεροπεύειν*; **ταῦτα**, acc. of specif. — **ἡ πῇ με προτέρω...ἄξεις** : *Surely! will you lead me farther on somewhere among*, etc. **πολίῳν** w. **πῇ**, adv. of place. G. § 168; H. 589. — **τοί** = σοί, w. φίλος; *ἀνθρώπων* w. **τις**, *any one of*, etc.

403 - 412. **οὐνεκα δὴ...τοὔνεκα δὴ...παρέστις** : *Because...on this account did you just now...come hither?* Notice the emphatic and lively force of **δὴ**. — **ἵσο** (ἵμαι)...**λοῦσα** : *Go! sit by his side!* (instead of coming hith. r, δεῦρο). — **ἀπόεικε** : ἀποείκω. — **μηδ'...ὑποστρέψεις** : optat. without ἄν, a wish; *and may you no more return*, etc. — **κεῖνον** : *that one*, contemptuous. — **εἰς ὃ κε** : *until*. — **ὃ γέ** recalls the subj. with emphasis and manifest contempt; *or he, such a man as he (shall make) you*, etc. — **κείνου** again in the same angry and contemptuous vein. — **πορσυνέουσα** : fut., *to make ready and share*. — **μωμήσονται** : *will mock at*. The derision of society seems to have been not less dreaded then than now.

414-420. σχετλή. May be read metrically either in two syllables by synizesis, or in three syllables with the first short. — **μή...μεθείω** (μετά, ἱημι): cf. ἐφείω, I, 567; *lest enraged I abandon you*. — **τὼς** (= οὕτως) ...**ὥς**: *so... as, as much as*. — **ἀπεχθήρω** (ἀπεχθαίρω): same const. w. μεθείω, *and lest I hate you*, etc. — **νῦν**: *now, just now*. — **μητίσομαι**: aor. subjunc., short mode-sign, *and lest I plot*. — **οἶτον**: cogn. acc. w. δλγαι (δλλυμι). — **ἔδδαισεν δ' Ἑλένη**. To be abandoned and hated by Aphrodite, the goddess of beauty and of love, would be that which a beautiful woman would dread above all things else. — **κατασχομένη** (κατέχω) = *καλυψαμένη ὁθόνῃσιν*, γ. 141. — **ἦρχε δὲ δαίμων**: *and the goddess took the lead*. Cf. I, 495.

421-427. αἱ δ' ὄτ'...ἴκοντο: *and when they* (the goddess and Helen) *reached*. — **δόμον**. The house of Paris was near that of Priam and of Hector on the acropolis, 6, 313 ff. — **ἡ δὲ...δια γυν-**: cf. I, 348. — **φιλομμειδής** (fr. φίλος, and μειδάω written in old Indian and old High German with an initial sibilant; old German *smielen*, Eng. *smile*. Curt. Grundzüge, p. 295): comm. rendered *laughter-loving*; but Crusius proposes *sweetly*, or *gently*, *smiling* (holdlächelnd). — **τῇ** w. κατέθηκε: θεά, appos. w. Ἀφροδίτη; ἐλοῦσα, φέρουσα, κατέθ-, all have the same obj. διφρον, *laking, bearing, placed*, — a very circumstantial description. — **ἀντί'** (= ἀντία) w. gen., *in front of*. — **δοσε πάλιν κλίνασα**: *turning back, averting, her eyes*. Cf. Aen. 4, 362, *Talia dicentem...aversa tuetur*. — **ἠνίπαπε**: ἐνίπατο.

428-436. ὡς ὤφελες...ὀλίσθαι. Force of this const.? Cf. I, 415, note. *O that you had perished there!* — **δαμείς**: δαμάζω. — **κρατερῷ**. Note the accent; positive, not comparative, degree. — **ἡ μὲν δὴ πρὶν γ' εὖχε'** (= εὖχεο, εὖχου, fr. εὖχομαι): *surely, already formerly you used to boast*, — most taunting and scornful language throughout, yet a very truthful and vivid picture of human life, indicating also the freedom and independence of woman in a remarkable degree. — **Μενελάου** w. φέρτερος εἶναι: *that you were braver than*, etc. — **προκάλίσσαι** (πρό, καλέω): imperat. How would this be accented if it were infin.? — **μή πως τάχ'**: *lest in some way quickly*; ὑπ' αὐτοῦ δουρί, *under his spear*. So Am., F., Koch, et al. — **δαμήης**: 2 aor. pass. subjunc. δαμάζω.

438-440. γύναι. A familiar and entirely respectful mode of address. — **θυμόν**: partitive appos. w. μέ; or it may be viewed as acc. of specif.; lit. *do not reproach me, my courage*; or *me, in respect to*, etc. — **σὺν Ἀθ-**: *with*, i. e. *with the aid of Athēna*. — **κείνον...ἐγώ**, a very brief expression, sc. νικῆσω; αὐτίς, *at another time*. — **παρὰ γάρ...καὶ ἡμῖν**: *for with us also*, i. e. *on our side*. Observe that Paris — always in Homer a perfect gentleman — does not get angry in his turn, but is self-possessed and conciliatory. — I suggest that vv. 441-448 inclusive be omitted in the class-room. This is one of the very few passages in Homer which the literary taste of the present day rejects. It should be recollected in apology that the poem was probably sung before companies composed exclusively of men.

449-461. ἀνὰ w. acc., *throughout*. Note the frequency of this sense in Homer. — εἴ που ἐσαθρήσειεν (ἐς, ἀθρέω) : (to see) *if he might anywhere espy*, etc. — κλειτῶν τε. The position of τέ joins κλειτῶν w. ἐπικούρων, not w. Τρώων. Can the student tell why? — οὐ...ἐκεύθανον, εἴ τις ἴδοιτο. A rare const., usually explained as an instance of brachylogy ; thus, *for not out of friendship did they conceal him* (nor would they conceal him), *if any one should see him*. The optat. ἴδοιτο suggests the possibility that some one might yet discover him. — σφὶν πᾶσιν ἀπήχθετο (ἀπεχθάνομαι) : *he was hateful to them all*. — κηρὶ μελαίνῃ, w. ἴσον : *equally with black death*. — φαίνεται' (notice the elision of αι)...Μενελάου, sc. οὔσα : *is plainly on the side of*, etc. — ἀποτινέμεν (= ἀποτίνειν), infin. as imperat. Notice the force of ἀπο-, *do ye pay off, pay in full*. Cf. vv. 286, 287. — ἐπὶ δ' ἦνεον : *ἐπαινέω*.

ILIAD IV.

Vv. 1-84. — Council of the gods. Preparations for the breaking¹ of the treaty.

1-6. ἡγορόωντο: ἀγοράομαι. — ἐφνοχόει, οἰνοχοέω (οἶνος, χέω). Notice the double augment. For another form, see I, 598. — τοὶ...δαδέχατο (3d pers. plur. plupf.; H. 442 D, 3; G. Appendix, δεικνυμι): *they pledged one another in golden cups*. δαπέσσιν, manner or inst. The expressions, *golden cups, golden pavement*, etc., were no doubt suggested to the poet by what he had actually seen. Cf. 3, 248, note. — παραβλήδην (παρά, βάλλω): adv., *with side thrusts* (seitwärts treffend. Am. So also F. as revised by Franke). L. & S., *with a side meaning, i. e. maliciously, deceitfully*.

7-19. Ἀλαλκομενῆς: an epithet deprived probably fr. Alalcomenæ, the name of a town in Bœotia where Athena was worshipped; yet with an evident allusion, in this passage ironical, to ἀλαλκεῖν, *to defend*. — ταὶ... καθήμεναι: *these two sitting apart*, i. e. from Menelaus. — τῷ depends on παρ-: *but by the side of this one* (Paris) *on the other hand* (αὐτε); μέμβλωκε, βλώσκω. — φιλομμεδῆς: cf. 3, 424, note. — ἐξισάωσεν (sc. αὐτόν) *ὀύμενον*: *has rescued (him) when thinking*, etc. — νίκη, sc. ἐστίν: Μενελάου, predicate gen., *victory belongs to*, etc. — φραζώμεθα: H. 720, a; G. § 253; *let us consider*, etc. ἤ...ῆ, *whether...or*, etc. ὀρσομεν, subjunc. = ὀρσωμεν. — εἰ δ' αὖ πως τόδε...ῆ τοι μὲν, κτέ.: *and if again in some way this*, etc., *then indeed*, etc. αὖ often denotes, as here, simply a transition from one thought to another. τόδε points here, as usual, to what follows. — οἰκέοιτο: notice the synizesis of -έοι-; also the omission of ἄν (κέ or κέν); *then may the city...continue to be inhabited*, etc., *and may Menelaus lead*, etc.

20-29. ἐπέμυζαν (ἐπιμύζω): notice the derivation and peculiar force of μύζω. See Lex. — πλησίαι (sc. ἀλλήλαις) ..μεδέσθην: parenthetical. — ἄκτων: usu. adv.; yet it occurs also as adj. Cf. I, 565. Its meaning is here repeated and emphasized by οὐδέ τι εἶπεν. — Ἥρη: not to be viewed, I think, as dat. for gen.; but as the one in whose case something is true; *but on the part of Hera, (her) breast did not contain*, etc. ἔχαδε, χανδάνω. — Cf. I, 552, note. — ἄλιον, ἀτέλεστον: pred. adjs. w. πόνον, *to render my labor vain*, etc. — ἰδρῶ (what is the usu. acc.?) same cons. w. πόνον; ὃν depends on ἰδρῶσα, as cognate acc. — καμέτην: transition to a direct state-

ment, and my horses have grown weary, etc. — **κακά** : descriptive appos. w. **λαόν**, combined perhaps w. the idea of ἀγειρούση. (Cf. note on **πῆμα**, 3, 50) : in collecting the people (bringing) evils, etc. — **ἔρδ'** : do it i. e. render my labor vain, etc.). This little word brings out with dramatic effect the temper of Hera. — **πάντες θεοὶ ἄλλοι** : emphatic appos. w. the subj. of ἐπαινόμεν, but we, all the other gods, do not indeed sanction (it). Notice the emphatic position of οὐ; τοί is to be taken here, I think, as an intens. particle.

30-42. Cf. I, 517. — **τί** : in what respect, etc., adv. accus. — **σέ** and **κακά** depend on **ῥέχουσιν**. H. 555; G. § 165; inflict on you so many evils; δ τ', cf. I, 244, note. — **ὦμόν** : pred. adj. w. Πρίαμον, παῖδας, Τρῶας. For the agreement, see H. 511, h; G. § 138, note 1; if you, having entered, etc., could devour Priam, etc., alive (lit. raw). — **μή...γένηται** : lest this quarrel become, etc.; or, let not this quarrel become, etc. **ἔρισμα**, pred., a cause of strife. (D.) — V. 39, cf. I, 297. — **καὶ ἐγώ** : I also. — **μεμαῶς...ἐθέλω** : lit. desiring...wish, i. e. earnestly desire. **πόλιν...τήν...ἔθι**, lit. a city, that one where; more freely, that city where, etc. — **διατρίβειν, ἔλσαι** : imperat. — **τόν** : demonstr. (as usu. in Hom.), that my wrath, or that wrath of mine. Cf. τό, I, 185. — **ἀλλὰ μ' ἔλσαι** : but let me alone.

43-49. **ἐγὼ σοί** : notice the juxtaposition of these two words, thus making the contrast more striking; also σοί, which in Hom. is always accented; thus more emphatic than the enclitic τοί. — **δῶκα** (= ἔδωκα) : absol., have granted (it, i. e. permission to sack Troy). — **ἐκὼν ἀέκοντι** : the antithesis is made more pointed by the juxtaposition of these words. Cf. ἐγὼ σοί, note. **ἐκὼν**, voluntarily (opposed to the idea ἀνάγκη by constraint), (yet) with reluctant heart. — **αἶ** relates to **τάων** (v. 46) as anteced.; πόλῃς, incorporated in relat. sent. H. 809; G. § 154; for of (all) the cities of earthly men, which, etc., of these (τάων), etc. — **περὶ κῆρι** : around (the) heart, i. e. heartily. — **τίεσκετο** (τίω w. iterative ending) : was honored. By using the imperf., he speaks as though the destruction of the city were already an accomplished fact. — **ἐνμμελίω** (εὐμμελῆς, not to be confounded w. εὐμελῆς) : bearer of the good lance; or skilful with the lance. — **ἐδέετο...έισης** : cf. I, 468. — **λοιβῆς, κνίσης** : partitive appos. w. δαιτός.

50-61. Cf. I, 551; also I, 121, 172, 413. — **διαπέρσαι** : infin. as imperative, these destroy, when they shall, etc. — **περὶ κῆρι** : cf. v. 46. — **τάων** depends on **πρόσθε**. Notice the asyndeton of this verse, indicating the emotion of Hera. — **οὐδὲ μεγαίρω** (akin to μέγας) : nor do I account (them) too great (a sacrifice); nor do I grudge (them). — **διαπέρσαι**, sc. σέ as subj., τὰς as obj., and do not consent that you destroy them. — **φθονέουσα** : the means. H. 789; G. § 277, 2. I do not accomplish (anything) by grudging (them). — **καὶ ἐμὸν πόνον** : my labor also. The labor of Hera, as well as that of Zeus, should be allowed to have a successful termination. **θέμεναι...**

οὐκ ἀτέλεστον, *to render...not unfinished, not fruitless*. — γένος, sc. ἐστί: ἐνθεν ὅθεν, lit. *thence whence*; freely rendered, *my descent is the same as thine*. — πρεσβυτάτην.. ἀμφοτέρων (cf. 3, 179), κτέ.: *most venerable, in two respects, both in birth, and because, etc.*

62-69. ὑποίζομεν: subjunc., *let us, etc.* — θάσσον: *very quickly*. — ἐπιτείλαι: infin. as imperat., *charge*. How would the imperat. be accented? H. 367, R. e; G. § 26. — ἰλθεῖν, παρὰν, depend on ἐπιτείλαι. — ὥς κε: notice here κε after ὥς in a final clause. H. 739, 741; G. § 216, note 2. — ὑπὲρ ὄρκια: cf. 3, 299. — δηλήσασθαι (δηλέω, not to be confounded w. δηλώω), depends on ἀρξωσι, takes Ἀχαιοὺς as obj. — The address of Hera is conciliatory and persuasive. Zeus could not gracefully do otherwise, if he had desired, than yield to such words. — αὐτίκα: notice the asyndeton, making the narrative more lively.

70-84. ἰλθεῖ: notice the accent. H. 366, b; G. § 26, Note, 3 (2). — παρὰν: here used as imperat. — πάρος μεμαυῖαν: *previously desiring* (it), i. e. to go on this errand. Cf. v. 20 ff. — ἦκε (ἦμι): *sent (her) like a star*, etc.; τέρας, appos. w. ἀστέρα; λαμπρόν τοῦ, κτέ., *a bright (star), from which, etc.* In translating, follow here the order in which the idea is presented by Hom., as nearly as the English idiom will admit of it; thus, the thought contained in λαμπρόν (which qualifies ἀστέρα) should stand just before the expression for τοῦ...λενται. This same principle—to conform the order in the translation to that of the original, as nearly as the different idioms of the two languages will admit of it—is often important. — ἀπό, separated fr. λενται by tmesis: takes the gen. τοῦ, as a prep. in compos. Considered as a simple prep., following τοῦ, it would suffer anastrophe. H. 102 D, b; G. § 23, 2. — τῷ, i. e. ἀστέρι. — καὶ ἔθορε, καταθρόσκω. — ὦδε, κτέ.: cf. 2, 271, note. — Ἦ...ῆ: *Truly...or, etc.* Notice the different accent of these particles. — ἀνθρώπων depends on ταμίης πολέμοιο as a single idea (F.); *arbiter of war to men* (lit. *men's war-arbiter*).

Vv. 85-147. — Athena incites Pandarus to wound Menelaus, thus breaking the treaty.

85-92. Notice the dif. between ὥς (accented, = οὕτως), denoting what precedes; and ὦδε (v. 81), denoting what follows. — ἦ δέ: *but she*, i. e. Athena. — Πάνδαρον ἀντίθεον: 2, 827. Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. — διζημένη agrees w. ἦ. — εὔρε: explanatory of what precedes, hence the asyndeton. — οἳ οἱ: notice the dif. in form; *who followed him*, etc. — ἀγχοῦ, i. e. *near* to Pandarus.

93-103. τλαίης κεν, κτέ.: contains the explanation and the answer to the foregoing question and wish; cf. 3; 52, 53; *would you yield, etc.; then would you dare, etc.* ἐπιπροέμεν, fr. ἐπί, πρό, ἔμεν = εἶναι fr. ἦμι. — πᾶσι...Τρώεσσι: *on the part of all, etc.; or from all, etc.*; ἀροιο, αἶρω. — ἐκ πάν-

των : *above all*. βασιλῆϊ, same const. w. πᾶσι. — τοῦ...πάρ'...φέροιο : *from him, I say (δῆ), you would receive, etc.* τοῦ depends on πάρ' (thus written by Dind., Düntz., Spitz., F., and Koch (by anastrophe). Yet Cr., St., Doed., Am., and some others write παρ'). — αἶ κεν ἴδῃ : *if he shall see, etc.*, protasis : κεν...φέροιο (v. 97), apod. Mixed form. H. 750 ; G. § 227. — πυρῆς depends on ἐπὶ in compos., *having gone upon, having ascended*. Cf. 2, 234. — ὁστέυσον Μενελάου : H. 574 c ; G. § 171. — εὐχεο...ρέξειν : *you ...that you will sacrifice, etc.* νοστήσας agrees w. subj. of ρέξειν. Why nom. ? H. 775 ; G. § 136, note 2.

104-111. τῷ...ἄφρονι : H. 597 ; G. § 184, 3 ; *the mind of him foolish one, his foolish mind*. — ἐσύλα (συλάω) : is generally understood in the sense, *he took out* (from the case or covering). Some, however, as Düntz., St., F. in the edit. revised by Franke, render it, *snatched from his shoulder* (riss von der Schulter ab). — αἰγός, gen. of material : *his well polished bow, made of (the horns of), etc.* — ἐν ῥα...τυχῆσας...δεδεγμένος...βεβλήκει, κτέ. : *which...having hit...having awaited...had smitten, etc.* — ὑπὸ στέρνοιο : *beneath the breast*, indicating that the goat, as he came forth from a rock (πέτρης ἐκβαλνόντα), was somewhere above the archer, so that the arrow was aimed upward. — ὁ δέ, i. e. the goat. — ἤραρε (ἀραρίσκω) : *filled them together*. — χρυσήν...κορώνην : *placed upon (it) a golden hook (or ring), in which to fasten the bow-string*.

112-126. εὖ κατέθηκε : *he (Pandarus) laid it carefully down, after having stretched (the bow)*, (while he took his quiver, and selected an arrow, v. 116). — ποτὶ...ἀγκλίνας (ἀνακλίνω) : *having braced (it), having made (it) lean on the ground* (that he might have a convenient position in stretching the bow). — πρόσθεν, sc. αὐτοῦ, *before (him)*. — μὴ πρὶν...πρὶν βληῖσθαι : *lest, etc....before Menelaus...was hit*. Notice the repetition of πρὶν (cf. 1, 98 ; translate only the latter ; also the infin. after πρὶν. H. 769 ; G. § 274. — βληῖσθαι, βάλλω. — σύλα, συλάω. — μελαινέων : H. 128 D, b ; G. § 39. Gen. Plur. — ἔρμα : L. & S. II. ; appos. w. ἔβν. — ὁμοῦ : *at the same time* ; the drawing of the bow and the grasping of the end of the arrow and of the bow-string took place *at the same instant*. — γλυφίδας : usu. explained as "*the notch of the arrow which fits on the string*." F., Koch, Ebel., with more probability say, *the grooves or notches*, made lengthwise at the end of the arrow for receiving the feathers or wings, and cite in confirmation τῶνων πτερωτὰς γλυφίδας. Eurip. Orest. 268. Cf. Herod. 8, 128. — νεῦρα βόαια : *the ox-hide bow-string* = νευρήν in the next verse. — σίδηρον : *the iron-point of the arrow*. — λίγξε...λαχεν : cited by Quintilian, 1, 15, as an instance of onomatopoeia. βίβς : notice the accent, distinguishing it from βλος.

127-140. σέθεν (= σοῦ), depends on λελάθοντο. — πρώτη...ἀγγελίῃ, i. e. Athena. The same goddess who had moved Pandarus to discharge the arrow, now especially, *first of all* (πρώτῃ) protected Menelaus, her object

being to renew the hostilities, and thus prevent the return of the Greeks. — **πρόσθε στήσῃ** : cf. v. 54. — **τόσον...ὥς ὅτε** : *just as when* ; lit. *so much as when*. **ἔργον**, *kept it* (the arrow) *off*. — **ὅθ' (= ὅτε)**...**λέγεται**, sc. **παῖς**. — **αὐτή**, i. e. **Ἀθήνη**. — **αὐτε** denotes here, as often, not repetition, but transition. See Lex. — **ἴθουν ὁδὸν** : *guided (it to the point) where*. — **σύνεχον** : intrans., *came together*. Cr. — **ἦντο** : Lex. **ἀντομαι**. — **ἐν ζωστήρι ἀρηρότι** (**ἀραρίσκω**) : *in the snug-fitting girdle*. Notice **ἐν** w. dat. after verb of motion. — **μύτρης θ'** : *and through the belt* ; worn just above the hips, below the breastplate ; made of bronze, lined with wool ; or perh. lined with leather and stuffed with wool. It must have been a broad band, extending up beneath the breastplate, so that the arrow should pass through, first the girdle, then the breastplate, then the belt, before it reached the body. — **ἔρκος** w. gen. Cf. I, 285, note. — **ἔρυτο** : Lex. **ἐρύω**, Mid. — **διαπρό** : both parts have their force ; **πρό**, *forward* ; **διά**, *through* ; i. e. *on through*, **καὶ τῆς**, *even this*, i. e. **μύτρης** ; **εἶσατο** (**εἶμι**) *it*, i. e. the arrow, *passed*. — **ἀκρότατον** : adj. w. **χρῶς**, *the flesh on the surface*. — **ἐπέγραψε** (**ἐπι**, **γράφω**). Note the meaning of **γράφω** in Hom.). — **ἔρρεν, ῥέω**.

141-147. **τίς τε** : cf. note 3, 33. — **μήνη** : (**μαίνω**) ; const.? cf. 2, 147. — **παρήιον εἶναι ἵππον**, pred. of **ἐλέφαντα**. — **πολλές** (**πολύς**) : dif. how in meaning fr. **πόδες** ? — **ἤρῃσαντο** (**ἀράσσομαι**) : gnomic aor. H. 707 ; G. § 205, 2. — **ἀμφότερον** : cf. 3, 179, *two things at once, both a decoration...and*, etc. — **τοιοῖς** : *in such a manner, thus* : **μάνθην**, *were stained* ; notice the form ; 3d pers., plur. = **μίανθεν** (ending lengthened metri gratia). So Am., F., Koch. — **ὑπένερθεν** : deriv.? **ὑπὸ**, *ever* (see Lex. **ἐνερποι**, **θε(ν)**) ; *beneath from* (the parts just mentioned), or simply *beneath*. Cf. **ὑπερθεν**, 2, 218.

Vv. 148-219. — Agamemnon's anxiety for Menelaus ; and the physician Machaon.

151-162. **νεῦρον** : *the cord* (which bound the arrow-head to the shaft). In 122, spoken of the bow-string. — **έντας** : join in idea w. **νεῦρον**, as well as **ὀγκους**. — **θυμὸς...ἀγέρθη** (**ἀγείρω**) : *courage returned* (lit. *was collected*). Notice the omission of all connectives in this verse, imparting to it animation. — **τοῖς...μετέφῃ** : *spoke among them*, i. e. those who stood round about. — **χειρός** : for the const. cf. **κόμης**, I, 197, note. — **θάνατον** : definitive appos. w. **ὀρκια**, *oaths* (which have proved) *death to thee*. — **οἶον**, sc. **σέ** : notice the breathing. Dif. how in meaning fr. **οἶον**? *having placed thee alone*, etc. — **ὥς** (followed by **σέ**, enclit., hence written **ὥς**) : *since*, cf. I, 276. Düntz., with less reason, understands **ὥς** as exclamatory, *how* (*shamefully*) *did the Trojans*, etc. — **ἄλιον** : see Lex. **ἄλιος** (B), *by no means vain is*, etc. — V. 159, cf. 2, 341. — **εἰ περ γάρ τε...τε** : cf. note on **τέ**, I, 81, 82. — **ἐτέλεσεν, ἐκτελεῖ** (fut.), sc. **ὀρκια** or **σπονδάς**, *ἀπέτισαν*. For if the Olympian did not even at once vindicate (the solemn covenant), he will vindicate (it)

thoroughly (ἐκ) even at a late day, and they (the violators of the covenant) atoned for their crime with a great penalty, with, etc. The aor. ἀπέτισαν denotes the certainty of the future event. Some understand the sentence as a general truth, and the aorists as gnomic.

163-175. Cf. 6, 447 ff. — ὅτ' ἄν ποτ' ὀλώλῃ (ὀλλυμι): *when sacred Troy shall at length (ποτέ) perish.* — ἐνμμελίω: cf. v. 47. — Ζεὺς...ἐπισείησιν (ἐπισείω): same const. continued, sc. ὅτ' ἄν, and *when Zeus...shall himself shake*, etc. πᾶσιν qualifies σφί; ἀπάτης, also σέθεν, gen. of cause. — αἱ κε θάνης (θνήσκω) ...ἀναπλήσῃς (ἀναπλήτλημι): *if you die, and fill up*, etc. — καὶ κεν...ἰκοίμην. Note the change to the optat. w. ἄν, denoting not so much probability as mere possibility: *and I should (in that event) arrive*, etc. — V. 173, cf. 2, 160. — ὅστέα, obj. of πύσει (πύθω).

176-187. καὶ κε...ἐρέα: cf. note 1, 175; κέ w. f. indic. — αἶθ', κτέ., a wish: *would that Agam. might thus*, etc. — ἄλιον, adv., *in vain.* — καὶ δὴ: notice the enlivening force of δὴ, "calling attention to an unquestioned fact." Düntz., "marking the idea as immediately present to the mind." H. 851; and *in fact has gone*, etc. — κεινῇσιν: κεινός = κενός (distinguish fr. κείνος = ἐκεῖνος): *with empty*, etc. — χάνοι (χάσκω): optat. without ἄν, denoting a wish, *then would that*, etc.; or, *then may the wide earth yawn for me!* — μηδέ τί πω: τί (followed by πώ, enclit., hence written τι) indef. *in any respect, at all*: πώ perh. = πώς. Cf. 1, 108, note; 2, 419; 3, 302. δεῖδισσο, trans. (In 2, 190, intrans.): *nor alarm at all in any way the people*, etc. — πάγῃ, πῆγνυμι. — πάροιθεν...ὑπένερθεν: *on the outside,...underneath*; εἰρύσατο, cf. ἔρυτο, v. 138, note. — ζῶμα: properly the band at the bottom of the breastplate, but sometimes by meton. for the breastplate itself; so here. Cf. v. 136 w. this passage. — χαλκῆς ἄνδρες: *braziers*. Cf. note on αἰπόλοι ἄνδρες, 2, 474.

189-205. αἱ γὰρ...εἴη: cf. note 2, 371. — φίλος: note this form as voc., also the order of the clause. — ἐπιμάσσομαι: Lex. ἐπιμαλομαι, II. — παύσῃσι (παύω): *which shall relieve (you) from*, etc. — φῶτα...υἱόν: descriptive appos.; perh. equivalent to, *the noble son of*, etc. — τῷ μὲν κλέος: *a glory to him* (the archer): κλέος and πένθος are exegetical of the clause δν...ἔβαλεν. — βῆ δ' ἔναι: cf. βῆ δὲ θέειν, 2, 183. — Τρίκῃς: written either w. one κ, or w. two, as the metre requires. — "Ὀρσ' (i. e. "Ὀρσο), imperat. 2 aor. mid. fr. ὀρνυμι. — ἴδῃς: *that you may see*. Some edit. have ἴδῃ, 2d pers. sing., mid. cf. 1, 203; 3, 163. In v. 195, ἴδῃ is 3d pers. sing., act., *that he may see*.

211-218. βῶν = ἐβησαν: *they* (i. e. Machaon and the herald), *started to go among the throng, through the wide army*, etc. — ἀγηγέραθ' (= -ατο = -ντο, pluperf. 3d plur.): ἀγείρω. — ὅσσοι ἀριστοί: *as many as (were) bravest*, = *all the bravest*. — ὁ δέ, i. e. Menelaus. — ἀρηρότος: cf. ἀρηρότι, v. 134. — τοῦ (sc. διστοῦ) may be viewed as gen. abs. w. ἐξελ-, or as gen.

w. *οἱ*, the sharp barbs of this while drawn out, etc. — *ἄγεν* = *ἀγησαν*, fr. *ἀγνυμι*. — Am. and F. join *πάλιν* w. *ἄγεν*, were broken back; Düntz., Cr., and Koch., w. *ἐξελ-*. The former seems to me better. — *οἱ* (enclit.), dat. of interest, loosed for him. — V. 216, cf. v. 187. — *ἔμπεσε, ἐμπίπτω*. — *ἐκμυήσας* (*ἐκμυῖάω*): having sucked out, probably having applied his mouth to the wound; interesting as showing the customs of the time. — *ἐπὶ... πᾶσι*: sprinkled upon (it), etc. *φάρμακα*, obj. both of *εἰδώς* and of *πᾶσσε*. — *οἱ* (throws back its accent on *τά*, receives the accent of *ποτέ*; hence written *οἷ*); ethical dat. closely joined w. *πατρί*, Am., F.: dat. of possessor, Cr.: dat. of interest, Düntz. It may be rendered, to his father. — *φρονέων*: thinking friendly things, being kindly disposed. Cf. *εὐφρονέων*, I, 73. Who was Chiron? See *Clas. Dic.*

Vv. 220–421. — The battle begun again. Agamemnon moves to and fro among the ranks exhorting the leaders.

220–233. *ἀμφιπένοντο*: *ἀμφιπένομαι*. — *Ὅφρα...τόφρα*: while...meanwhile. Notice *δέ* after *τόφρα*, connecting a subordinate and principal sentence. Lex. *δέ*, 4. Not rendered into English in such a connection. — *ἐπὶ*, join w. *ἤλυθον*, advanced. — *οἱ δ' αὖτις*: but these on the other hand, i. e. *οἱ Ἀχαιοί*. — *οὐκ ἂν ἴδοις*: poten. optat., then would you not see, etc. — *ἔασι*: he left. — *ἀπάνευθ' ἔχε*: held aside (i. e. from the ranks); *φνισίωντας* (*φνισιάω*); “champing,” Derby; “panting,” Bryant; “snorting,” Cowper; i. e. from impatience at being held still. — *τῷ...ἐπέτελλε*: very earnestly (*μάλα πολλά*, cf. I, 35), charged him (Eurymedon). — *παρισχέμεν*: to hold them (the horses and chariot) near. — *μὲν*, direct obj. of *λάβῃ*; *γυνᾶ*, acc. of specif. or partit. appos. — *πολλὰς* (notice the accent) depends on *διά*, which does not suffer anastrophe. *κοιρανέοντα* agrees w. *μὲν*, while passing to and fro, as commander, throughout the many (people). — *ὁ πεζὸς ἄνθρωπος*: he being on foot; *ἐπεπωλεῖτο* (*ἐπιπωλέομαι*), hence the word *ἐπιπώλησις*, in the title of this book. — Vv. 232, 233, cf. 2, 188–9.

234–246. *μή πώ τι*: do not in any way at all, etc., cf. v. 184, *μηδέ τι πώ*, N. *μεθίετε*, Lex. *μεθίημι*, II. — V. 235. Notice the sentiment, for not to the false will, etc. — *ὑπὲρ...δηλήσαντο*: cf. vv. 67, 72. — *τῶν...αὐτῶν*: of these themselves, these alone, limits *χρῶα*; understood w. *ἀλόχους* and *τέκνα*, their wives, etc. — *οὐστίνας...ἴδοι*: hypothet. relat. sent.; past uncertainty. Cf. 232, *οὐδ...ἴδοι*. — *μεθιέντας...πολέμοιο*: cf. *μεθίετε...ἀλκῆς*, v. 234. — *ἰόμωροι*: “wretched,” D.; “who with arrows only fight,” B.; “dead marks for archers,” Cowper; some, on the other hand, think it a respectful epithet. It is a word of very doubtful meaning. See Lex. — *ἔστητε*, Att. *ἔστατε*. — *τέθηπες*: Lex. *τέθηπα*. — *ἔκαμον*: gnomic aor., are weary. — *πολλῶς*: notice the accent, distinguishing it fr. *πόλεος*, or *πόλεως*. — *πεδίῳ*: const.? H. 550, a; G. § 170. — *τις* (receives the accent of *σφί*, hence

written *τῆς*), join w. *ἀλκή*, any strength. — *ὥς* (accented = *οὕτως*), *thus*, so. — *ἔστητε...μάχεσθε*: indic. or imperat. in form, but indic. here in sense.

247-256. *ἦ...ἔλθμεν*: *Are you indeed waiting for the Trojans to come*, etc. — *σχεδὸν...ἐνθα τε*: *near, where*. Notice the use of *τέ*. — *εἰρύαται*: -αται for -νται; *are drawn up*. — *ὑπέρσχη, ὑπερέχω*. — *ὑμῖν* (*ὑμῶν*): dat. of interest; *for your protection*. — *ἐπὶ Κρήτῃσιν*: notice here *ἐπὶ* w. dat. after a verb of motion. Wherein is the const. unusual? H. 618. What is the force of the const.? *while going throughout*, etc., *he came to the Cretans (and halted)*. H. 618, a; Cf. 273. — *σὺ...ἀλκίην*. “*Of courage stubborn as the forest boar*,” D.; “*like a wild boar in strength*,” B. — *οἱ*: dat. of interest w. *ᾠτρυνε*. — *μαλιχίοισιν*: cf. *κερτομίοισιν*, I, 539, note.

257-264. *περὶ*, separated fr. *τίω* by tmesis. *Δαναῶν* limits *σέ*: *especially do I honor thee of (or among) the*, etc. Some, however, make *Δαναῶν* depend on *περὶ*. — *δαίθ', δαιτί*. — *ὅτε πέρ τε*: *whenever*; *πέρ*, intens. (*just, precisely when*); *τέ*, Epic use. — *κέρωνται* (*κεράννυμι*): subjunc. pres. mid.; notice the peculiar accent. H. 439 D, 1; 401, k; G. § 127, note 2. Notice also the omission of *ἄν* in this clause. (Cf. *εἰπερ...πίνωσιν*, v. 261). H. 757 and 759; G. § 223, note 2: *when they have mingled (for themselves)*, etc. — *πλεῖον* (not comparative), fr. *πλεῖος* = *πλέος*. — *ὥσπερ ἐμοί*, elliptical, *as mine for me*. — *πίειν* (*πίνω*): infin. denoting purpose. H. 765; G. § 265; depends on *ἔστηκε*, *to drink, when the appetite prompts*. — *δρσεν* = *δρσεο* = *δρσου* (*δρυνμι*), *haste to the battle, such as*, etc. — *πάρος* w. pres. tense, cf. I, 553.

266-282. *μέν* = *μήν*. — *ὑπέστην* (*ὑφίστημι*) *καὶ κατένευσα*: *I promised and confirmed with a nod*. Cf. I, 514. — *σὺν...ἔχευαν* (*συγχέω*): lit. *poured together*, i. e. *violated, broke*. — *παράφχετο, παροίχομαι*: *κῆρ*, acc. of specif.; notice the accent: not to be confounded w. *κῆρ*. — V. 573, cf. v. 251. — *κορυσσέσθην* (*κορύσσω*): here, the putting on of *the helmet* denotes by meton. the whole process of arming for battle; above v. 252, the putting on of *the breastplate* denotes the same idea; and *these two were arming themselves*, etc. — *ὥς δ' ὅτε*: cf. 3, 33. — *εἶδεν*: *beholds*; gnomic aor. Cf. *φύγον*, 3, 4, note. So also *βλήσεν* and *ἤλασε*, v. 279. — *τῷ...ἔόντι*: *and to him* (i. e. the goat-herd) *being afar off*. — *μελάντερον*: compar. used absolutely; *it appears exceedingly black*; *ἰὼν* (*εἶμι*), *advancing*. — *τοῖαι...πυκναῖ...φάλαγγες*: *such* (i. e. *so dark*) *the dense phalanxes*, etc. — *κύναι...πεφρικυῖαι* (*φρίσσω*): *dark, bristling with*, etc.

286-302. *σφῶι*: obj. of *κελεύω*, and understood w. *δτρυνέμεν* (infin.). — *αὐτῷ*, sc. *ὑμεῖς*, subj. of *ἀνώγετον*, *you yourselves rouse*, etc. — V. 288 ff., cf. 2, 371 ff. — *τούς*, i. e. the two Ajaxes: *αὐτοῦ*, adv. *there*. — *λιγὺν...ἀγορητήν*: cf. I, 248. — *οὗς* (*δς, ἡ, δν*, possess. pron.: not the relat. *δς, ἡ, δ*): *his*, Lat. *suos*. — *στήσεν*: what are the trans. and what the intrans. tenses

of ἵστημι? II. 416, 1. — **ἔμην** (= εἶναι): infin. denoting purpose; *in the van, he placed the horsemen, etc., and in the rear, the footmen...to be, etc.* καλοὺς ἐέ, *but the cowards, etc.* The rhetoricians afterwards taught that the arguments in a discourse should be arranged, like the forces of Nestor for battle, with the weakest in the middle. — **σφοῦς**, *their*; cf. οἷς, v. 294. — **ἔχέμεν** (infin.), *to hold, restrain*. — **μηδὲ...ὁμόλῳ**: *and not in the tumult of battle, to be thrown into disorder*.

303-316. **Μηδέ τις**: *nor let any one, etc.*; a transition to the *oratio recta*. — **ἱνωρήφι**: w. Epic suffix -φι. — **οἶος**: observe the breathing. — **μεμάτω**: Lex. ΜΑΩ. — **ἀλαπαδνότῃροι, κτέ.**: *for (in either case) you will be more easily overcome*. — **ὅς δέ κε, κτέ.**: *but whatever man, from his own chariot (in its proper place in the ranks) may reach the chariot of another (an enemy), let this one lunge with his spear*. Such is the interpretation of this vexed sentence, preferred by F., Düntz., Cr., Koeppen, Wolf, and others. — **ἔπειτ'...φέρετον**, sc. ἐστί, or ἔσται, *since it will be, etc.* — **καὶ οἱ πρότεροι**: *those of a former day also*. Homer cannot lose sight of this characteristic of old men, in describing Nestor, cf. I, 260 ff. — **εὖ εἰδώς**: used adjectively, *well skilled in*, w. gen. πολέμων; as verb, *to know*, usu. w. acc. — **εἴθε** denotes a wish w. the optat. ἔποιτο and εἴη, *would that, etc.*; ὥς θυμὸς, sc. ἐστί, ...ὥς τοι, *as there is courage...so, etc.* — **γούναθ' ἔποιτο**: *your knees might follow, might hold out*. "The weakness of age exhibits itself especially in the knees. Cf. Horace, Epode 13, 4, *dum virent genua*." Cr. **τις ἄλλος**, subj. of ὀφείλεν; σύ, sc. ὀφείλες. See Lex. ὀφείλω, 2. **αἴθε, εἴθε**, or ὥς w. 2d aor. indic. in wishes that cannot be realized, *O that some other one of men had this (old age), and that you shared with, etc.*

318-325. **μᾶλα μὲν** (= μὴν) **κεν, κτέ.**: *surely I could wish, myself also, to be (ἔμεν) so as when, etc.* Notice the dif. between ὥς, demonstr. *so*, i. e. *so strong*, and ὥς (proclit.), relat. *as*. — With the sentiment of v. 320, compare the words of Maharbal to Hannibal after the battle of Cannae, *non omnia nimirum eidem dii dedere*. Liv. 22, 51. — **τα** (= Att. ἤν), H. 406 D; G. § 129, I, Note. — **ὀπάξαι**: *presses on me*. — **καὶ ὥς** (perispomenon after οὐδ' and καί. So Am., Düntz., F., Koch, et al. Others write καὶ ὥς), *even thus*. — **γέρας** (distinguish fr. γῆρας): *predicate; for this (τό) is the prerogative of, etc.* — **αἰχμάς**, acc. of kindred formation w. αἰχμάσσουσι. H. 547, a. — **οἵπερ...γεγάσι** (γίγνομαι): *who are more capable of bearing arms than I*.

326-335. Cf. v. 272. — **εὖρ'** (= εὔρε, fr. εὐρῶσκω): notice the asyndeton. — **Πετῶω**: nom. Πετῶς; gen. Πετῶω (Att. 2 declens.), original ending. — **ἀμφὶ δ'**, sc. ἦσαν, *and round about were, etc.* — **αὐτῆς**: *of the battle-cry* (distinguish carefully from αὐτῆς). — **παρ δὲ...ἀμφὶ ἔστασαν**: *and near (him) round about stood, etc.* Distinguish ἔστασαν, ἵστασαν, and ἔστησαν (as 1st and as 2d aor.). H. 416, 1; G. §§ 126, 130. — **σφίν**: dat. of in-

terest in looser relations. *For not yet on their part, or so far as related to them* (i. e. Odysseus and Menestheus) *did their people hear, etc.* — οἱ δέ: Odysseus and Menestheus. — ὁπότε: (*till the time*) *when*. — πύργος: lit. *a tower*, or, as we say in military language, *a column*. — Τρώων is to be joined both w. ἐπελθών and w. ὁρμήσειε, *advancing towards the Trojans should rush upon (them)*. — ἄρξειαν: *and they* (Ἀχαιοί) *should begin*.

339–348. κεκασμένοι: Lex. *καλνυμαι*, II. Odysseus is designated by this verse with sufficient distinctness without mentioning his name. — ἀφέστατε (ἀπό, ἔστατε), addressed to both heroes; yet Odysseus, as the more eminent of the two, is no doubt chiefly meant, and hence he alone replies, v. 349 ff. — σφῶιν: emphasized by μέν = μήν; *you especially does it become, being*, etc. ἔντας, same peculiarity of const. as ἔντα, I, 541, N. — ἐστάμεν (distinguished by the accent from the indic. 1st pers. plur. ἔσταμεν): infin. = Att. ἐστάναι, *to stand*, i. e. *to stand your ground, to stand firmly*. — πρώτω... ἐμεῖο: *for ye two first hear from me of a banquet also*; ἐμεῖο gen. of pers., and δαιτός gen. of thing, both depend on ἀκουάζεσθον. So it is usually explained; but Diintz. understands ἐμεῖο as limiting δαιτός, *my banquet*. — Ἀχαιοί: appos. w. subj. of ἐφοπ-, *we Achæans*. — κρέα and κύπελλα, sc. ἐστί: φίλα, pred.; ἔδμεναι (fr. ἔδω = Att. ἐσθίω) and πινόμεναι depend on φίλα: *roasted meats are pleasant to eat, and cups of honey-sweet wine, to drink*, etc. Cf. τὰ κακὰ φίλα, I, 107. — χ' before an aspirated vowel for κέ; ὁρώτε, optat., *you would gladly see (it), even if*, etc. — ὑμῶν, Att. ὑμῶν.

350–357. ἔρκος (see Lex.): partitive appos. w. σέ; lit. *what manner of saying has escaped thee, the fence of thy teeth!* — μεθίμεν (Att. μεθίναί), sc. ἐμέ or ἡμᾶς, *that I withdraw from battle, or shrink from battle*. — Ἀχαιοί, appos. with the subj. of ἐγείρομεν: *whenever we Achæans*, etc. — καί... μεμήλη (Lex. μέλω, III. 2): a biting sarcasm; *and if these things concern thee*. — πατέρα, obj. of ὕψαι. — γνῶ (Att. ἔγνω), w. gen., a rare const.: lit. *when he knew (him) being angry*; i. e. *when he knew he was angry*. — πάλιν... μῦθον: *and he took back* (πάλιν λάξετο) *his word*, i. e. the word above spoken, which had given offence to Odysseus. This clause, in connection with προσέφη would more naturally have been in the participial form; *addressed him... retracting his word*.

360–379. θυμὸς... οἶδε: *your mind knows pleasing counsels*; ἥπιος, *pleasing, good, cunning*; opp. to νήπιος. — ἅτ' ἐγὼ περ, sc. φρονέω: *which I think*; notice the intens. force of πέρ w. ἐγώ. — θεῖν: optat. without ἄν, expressing a wish; *may the gods make*, etc. — V. 364, cf. v. 292. — Καπανήιος, adj. w. νῖός, lit. *Capaneian son* = *son of Capaneus*. — γεφύρας: Lex. γέφυρα, II. — μάχεσθαι depends, like πτωσκαζέμεν, on φίλον: *not to Tydeus at least was it agreeable thus to shrink away; but (it was agreeable) to fight*, etc. — φάσαν, subj. antecedent of οἱ, *as those affirmed, who*, etc. — περί w.

gen., *superior to*. — **γινίσθαι** : aor. infin. denoting finished action or state, *they say he was*, etc. II. 716 ; G. § 203. — **ἄτερ πολέμου**, *without war*, is further explained by **ξείνος** (= Att. **ξένος**), appos. w. subj. of **εἰσῆλθε**, *as a guest*. Though his errand was warlike, yet he came as a friend. — **ἀγείρων**, pres. particip., *while engaged in collecting*, etc. — **οἷ**, *who*, etc., i. e. Polynices and his brother-in-law Tydeus. — **ἐστρατώνοντο** (as if fr. a pres. **στρατάω**, not in actual use). **πρὸς τεύχεα**, *were preparing an expedition against*, etc. In 3, 187, **ἐστρατ-παρ'**, *were encamped along by*, etc. — **λίσσονται** : *besought* (those at Mycenæ) ; **δομεν** = Att. **δοῦναι**. So also **δύμεναι**, next verse. "The war of the seven Argive princes against Thebes," here alluded to, was the most celebrated event in Grecian legend before the Trojan war, and furnished many themes for the tragic muse.

380-384. **οἱ δέ** : *and they* (those in Mycenæ) *consented*, etc. — **ἐπήγειον ὡς ἐκέλευον** : *approved (of doing) as they* (their guests Polynices and Tydeus) *urged*. — **ἐτραψε** : *turned, diverted* (those at Mycenæ, from their purpose to furnish allies). — **οἱ δ'...ᾤχοντο** : *and when now they* (i. e. Tydeus and Polynices) *were gone* (from Mycenæ) ; **ἡδὲ...ἐγένοντο**, *and were advanced on their way* ; **πρὸ ὁδοῦ**, cf. **φροῦδος**. — **λεχέπολιν** (fr. **λεχεποῖης** 1st declens.), adj., as well as **βαθύσχοιρον** ; join w. **Ἀσωπόν**, *Asopus, having thick rushes and grassy banks*. — **ἐνθ' αὖτ'** introduces the principal member of the sentence, *then again*. — **ἀγγελλῖν** : cf. 3, 206, note ; *sent Tydeus as a messenger* ; **ἐπὶ...στεῖλαν**, **ἐπιστέλλω**.

385-398. **Καδμείωνας** : patronym., *descendants of Cadmus*, = **Καδμείοι**, v. 391. — **βίης Ἐτεοκλείης** : lit. *of the Eleocleian might*, i. e. *of the mighty Eleocles*. Cf. **Πριάμοιο βίην**, 3, 105. — **πέρ** intensifies **ξείνος**, calling special attention to the position of Tydeus : **έών**, concess., *though he was*. — **ἀεθλεύειν προκαλίζετο** : *challenged (them) to contend (with him)*. This occurred no doubt after a banquet. — **πάντα**, adv. acc., *in all respects*. Some, however, understand **ἀεθλα** (acc. of cogn. meaning w. **ἐνίκα**), *in all the contests*. — **κέντρος ἵππων**. In driving, they probably used, instead of a whip, a pointed stick, such as is still common in the East ; hence the phrase, *goaders of horses*. — **ἄψ ἄρ' ἀνερχομένῳ** (*for him*) *returning back* (to the Achæans). — **πυκινὸν λόχον** : *a close ambush*, or perhaps *a concealed ambush*. Lex. **πυκνός**, III. — **εἶσαν**, Lex. **εἶσα**. — **κούρους πεντ.**, appos. w. **λόχον**. — **Τυδεὺς μὲν καὶ τοῖσιν** : *Tydeus in fact...even to these*. — **πάντας, κτέ.** : notice the asyndeton. — **ἔπεφνε** : Lex. **ΦΕΝΩ**. — **ἕνα...ἔει** (**ἔημι**) : *save one alone (Tydemon) he sent*, etc. — **πιθήσας** (**πεῖθω**), *having trusted*, agrees w. subj. of **προέηκε**.

399-410. **τὸν υἱὸν γένατο** : *he begat this (τὸν) son*. — **εἶο** : H. 233 ; G. § 79, Note ; *inferior in battle to himself*. — **δέ τε** : Epic use of **τέ**. — **ἀγορή...ἀμείνω** is perh. rather to be understood as a taunt. — V. 401. Observe how differently the character of Diomed is sketched from that of Odysseus,

v. 349 ff. — αἰδεσθεῖς: *abashed at the reproof*, etc. αἰδέομαι, depon. w. aor. pass. or aor. mid. — ψεύδε' = ψεύδεο, Att. ψεύδου, fr. ψεύδομαι. — ἱμῖς... ἱμῖς: emphat. repetition. — καί, intens. According to the mythical narrative, the seven-gated Thebes was taken ten years after the war of the seven Argive princes by their descendants (the Epigoni). *We even captured* (not merely made war upon) *the seat of*, etc. — ἀγαγόνθ' = ἀγαγόντε (dual). Sthenelus and Diomed (it appears) were among the Epigoni. — πειθόμενοι. Notice the sudden transition to the plur. — κείνοι, *they* (our fathers). — σφετέρῃσιν ἀτασθαλίῃσιν: *by their foolish acts*. (Cf. ὑπεροπλήσι, I, 205, N.). They did not heed the warnings of the gods. — μή... ἔνθεο: notice here μή w. the aor. imperat. (st. subj.), contrary to prose usage. H. 723, a; G. § 254. — μοί: ethical dat.: *wherefore, never, before me, place our fathers in like honor* (with us).

412-421. σιωπῇ ἦσο (ἡμαι): lit. *sit in silence*; but ἦσο must not be taken too strictly, since Sthenelus was standing (v. 267). — V. 413 ff. The heroic character of Diomed appears here more fully. — ὀτρύνοντι: particip. denoting time and cause; *while engaged in rousing*, or *because he rouses*. — τούτῳ (Agamem.) depends on ἄμα. — τούτῳ... πένθος, sc. ἔσται, or Homeric ἔσσεται. — Ἀχαιῶν θρωθέντων: particip. denoting condition, *if the Achaeans shall have been conquered*. — μεδόμεθα: exhortation, *let us*, etc. — ὑπό (separated by tmesis fr. εἶλεν), has in compos. often a diminutive force; II. 657; *fear would have seized somewhat on one who was very stout-hearted*. F. understands the idea of the preceding clause w. ὑπό; *by reason of this terrible clangor, fear would have seized*, etc. Am. and Koch, *fear would have seized... underneath*, i. e. *in his knees*. It is difficult to decide between these three.

Vv. 422-456. — A general battle.

423-438. ὀρνυτ' = ὀρνυται. ἐπασσύτερον w. κύμα. — ὕπο: anastrophe; lit. *a surge of the sea one after another is raised by the west wind having moved (it)*. — κορύσσεται has the same subj. as ὀρνυται: *at first, it rises up, on the deep*. πόντῳ and χέρσῳ, dat. of place. — μεγάλα, adv., *greatly, loudly*. — ἀμφι... κορυφούται: *and bent around a lofty point, advancing, it rises to a crest*; (ἰόν, st. ἔόν; Am., F., Koch, et al.); ἀποπτύει, *spits forth*, — a very expressive metaphor. — οἷσιν ἑκάστος: *each one... his own (men)*. — οἱ δ' ἄλλοι: *but they, the others*, i. e. the men, in distinction fr. the leaders. — σιγῇ repeats and strengthens the idea of ἀκήν (v. 429): δειδιότες agrees w. οἱ δ' ἄλλοι. — τὰ εἰμένον (ἐννυμι) ἐστιχόωντο (στιχάω): *in which being clad, they moved on in ranks*. — ὥς τε, *as*; Epic use of τέ. — μυρίαῖ differs how fr. μύρια: see Lex. — ἀμελγόμεναι γάλα λευκόν: an idiom not easily rendered into Eng.; γάλα, cogn. acc., *giving white milk*. — μεμακυῖαι, *much-shouted*. — ὥς Τρώων ἀλαλητός: *so the shouting of the Trojans*, etc. The idea

of Τρῶες (v. 433) is here repeated in the form Τρώων, an anacoluthon. H. 886. — ὀρώρει, ὀρνυμι. — πάντων limits θρόος, *for the speech of all*, etc.

439-456. ὤρσε, ὀρνυμι: what tenses of this verb are intrans. and what tenses trans.? See Lex. — τοὺς μὲν, *these* (i. e. the persons last mentioned, the Trojans), ... τοὺς δέ, *those* (i. e. the Achæans). — Δεῖμος... Ἔρις, sc. ὤρσαν αὐτούς, *roused them*, i. e. roused both parties: ἀμοτον μεμανία (agrees w. Ἔρις), *insatiably longing*. — οὐρανῷ ἐστήριξε (gnomic aor. fr. στηρίζω) *κάρα*, *rests her head on the sky*. With this description of Eris, compare Virgil's description of Fama, *Æn.* 4, 176 ff. — μέσσω depends on ἐν in compos. w. βάλε (ἐμβαλε): *she then also cast into the midst*, etc. — οἱ δέ: *and they*, i. e. Ἰ Τροῖαντας and Greeks. — συνέβαλον: *cast together, dashed together*. — σὺν, sc. ἔβαλον, *they dashed together spears and "the furious might of mail-clad warriors."* — ἐπληντο, πελάζω. — ὀλλύντων goes properly in idea w. εὐχολή, and ὀλλυμένων w. οἰμωγή; but it is better, in translating it, to follow nearly the Greek order, *then arose at once both the groaning and the exultant shouting of men both slaying and slain*. — κατ' ὄρεσφι (Epic case-ending), *dowm from the mountains*. — συμβάλλετον, dual, w. plur. subj. ποταμοί. — τῶν (in v. 455), *of these*, i. e. the two wintry torrents; limits δοῦπον; ἔκλυε (used as gnomic aor.), *hears*. — τῶν (v. 456), *of these*, i. e. the two armies; limits λαχέ τε πόνος τε. A more animated passage than this is seldom found.

Vv. 457-544. — Single combats, unfavorable to the Trojans.

457-469. Ἀντιλοχος: *Antilochus*, was son of Nestor, and friend of Achilles. — ἄνδρα κορυστήν: cf. note on αἰπόλοι ἄνδρες, 2, 474. — φάλον: partitive appos. w. τὸν (cf. v. 350, N.), *he first smote him (on) the crest of*, etc. — πήξε (πήγνυμι), subj. αἰχμή, *stuck fast*. Cf. πάγη, v. 185. — ὕσσε, part. appos. Cf. φάλον, v. 459, lit. *covered him, his eyes*; freely rendered, *darkness covered his eyes*. — ἤριπε: ἐρείπω, intrans. in 2d aor. ὡς ὅτε πύργος, *as when a tower (falls)*, or simply, *like a tower*. — ποδῶν, gen. of part, *by the feet*. Cf. κόμης, I, 197. — ἔλκε: *began to draw*. H. 702; G. § 200, Note 2. — μίνυνθα (adv.) δέ οἱ (dat. of interest in looser relations)... ὀρμή: *but the effort on his part was of short duration*. — νεκρὸν... ἰδών: *having seen (him) dragging the dead body*. — πλευρά, obj. of οὐτησε. — τὰ... ἔξεφαάνθη (ἐκφαίνω, aa for α. H. 370 D, a; G. § 124): lit. *which to him stooping appeared by the side of his shield*; more freely rendered, *which as he stooped down appeared beyond his shield*. — λῦσε: same subj. as οὐτησε, takes γυῖα as obj., *relaxed his limbs*.

470-487. τόν and αὐτῷ, Elephēnor. — ἐπ' αὐτῷ... ἐτύχθη (τεύχω): *and over him arose (lit. was made) a sharp engagement*, etc. — λύκοι ὥς: *like wolves*. — ἀνὴρ, κτέ.: *and man grappled man*. — δν, obj. of γείνατο (γείνομαι, not to be confounded w. γίνομαι), *whom once his mother... bore*. —

κατιούσα, κατά, λούσα, fr. εἰμι. — ἐπεὶ...ἔσπετο...ἰδέσθαι: *when she followed ...to see the flocks.* — ἀπιδώκε: notice the meaning of this compound, as distinguished fr. the simple verb. See Lex. — δαμέντι (δαμάω) agrees w. εἴ (v. 478), *but life was short to him subdued under the spear of,* etc. Cf. 3, 436. — πρῶτον, κτέ.: *for he (Ajax) smote him (Simoisius) advancing foremost, or more freely, as he advanced in the front rank.* στήθος (part. appos. cf. φάλον, v. 459, note), *on the chest.* παρά, *by or near.* — ἀντικρύ, Lex. 2. — πεφύκη, φύω, pf. subjunc., *has grown.* — οἱ (enclit., has thrown its accent on τέ); dat. of interest in looser relations; depends on πεφύσσω; rendered freely, *branches have grown at its top.* — τήν, *this (αἵγειρον),* obj. of ἐξέταμε (gnomic aor., *cuts out, fells*). — ἄρματοπηγὸς ἀνὴρ: *the chariot-maker.* Cf. ἄνδρα κορυστήν, v. 457. αἰπολοὶ ἄνδρες, 2, 474, note. — ὄφρα...κάμψῃ: subjunct. after gnomic aor., *that he may bend a felly,* etc. — ἄζομένη: *drying, seasoning.*

489-500. τοῦ, *at him* (Ajax), depends on ἀκόντισεν, *cast.* — ἄμαρθ' = ἄμαρτε, fr. ἀμαρτάνω: *he missed him,* etc. With the plupf. βεβλήκει here, cf. βεβλήκει, 1, 221, note. The finished action of the plupf. naturally denotes the suddenness of an action. βουβῶνα, *in the groin,* part. appos. w. Λεῦκον. — ἐρύνοντα agrees w. Λεῦκον; denotes time; *while he was dragging away in another direction the dead body* (of Simoisius). — ἤριπε: cf. v. 462. αὐτῷ, *it, i. e. the corpse.* — τοῦ (Λεῦκον), gen. of cause: ἀποκταμένοιο, 2d aor. mid. as pass. See Lex. κτείνω; *lit. on account of this one having been slain, i. e. on account of his death.* — κεκορυθμένος, κορύσσω. — ξί, here reflex., though not usu. so in Hom. Why orthotone? H. 232 ("after prepositions"); G. § 28, Note 1, (3); *having glanced around himself.* — ὑπό, join w. κεκάδοντο (χάζομαι) ἀνδρός, gen. w. a verb of separation. The reason is expressed by the particip. ἀκοντίσαντος. — οἱ, *to him, i. e. to Priam:* dat. of interest. — παρ'...ὤκειάων: *from the care of swift steeds* (notice the gender of ὀκειάων). This rendering is explained by the supposition that Priam had at Abydus stables which Democoön had charge of.

501-511. ἐτάριοιο = ἐταῖριοιο: not to be confounded w. ἐτέριοιο, gen. of cause, *enraged on account of his companion.* — κόρην: part. appos. w. τῇν; *this one, or him* (Democoön) *on the temple.* — ἡ δ'...αἰχμή: cf. note on ἡ δ'...γυνή, 1, 348, *and this, the brazen point of the spear passed,* etc. — δούπησεν, κτέ.: *lit. he made a loud noise in having fallen, more freely, he fell with a loud crash.* — χώρησαν δ' ὑπό: see Lex. ὑποχώρησαν. — ἐκκατιδών (ἐκ, κατά, ἰδών): *looking down from.* — κέκλετ', κέλομαι. — "Ὀρνησθ' (ὀρνημι): imper. pres. mid. — χάρμης: gen. of separation w. εἰκετε, *nor give place from battle; more freely, nor yield in battle to the Argives.* — λίθος and σιδηρος, pred.: χρώς, subj. *since their flesh* (lit. *the flesh to them*) *is not stone,* etc. — ἀνασχέσθαι (ἀνέχομαι): infin., denoting purpose or result; βαλλομένοισιν agrees w. σφί, *so as to endure, when hit, the flesh-cutting bronze weapon.*

512-526. οὐ μὲν οὐδ' introduces here an additional consideration; the negative repeated for emphasis; *nor indeed does Achilles...fight*. — χόλον...πίσσω: Lex. πέσσω, III. 2, cf. I, 81. — πτόλιος: πτόλις = πόλις. — ὄρσε, δρυνυμ. — μεθίντας (μεθίημι) refers to Ἀχαιοὺς. Cf. vv. 240 and 445. — ἐπίδησεν, πεδάω. — ὀκριόεντι w. χερμαδίῳ, *with a rough stone* (such as could be used for a missile); βλήτο...κνήμην; in the act, βάλλω often takes an acc. of the direct obj. and an acc. in part. appos.; cf. Λεύκον...βουβῶνα, v. 491, 492, μιν...στῆθος, v. 480: in the pass., it retains the latter case. H. 553, a; G. § 197, Note 2, *he was hit on the right leg, near the ankle*. — Δινόθεν, *from Ænus*, a town in Thrace, as is implied in the verse above. — ἄχρῃς: Lex. ἀχρῖ, III. 2. — ἀπηλόησεν, ἀπαλοιάω = ἀπαλοάω. — ὁ δ'...κάππεσεν (κατέπεσεν, καταπίπτω): *and he* (i. e. Diōres) *fell backward*, etc. — οὔτα (οὔτάω): 2 aor. act. 3d sing. The impf. 3d sing. would be οὔτα, contracted fr. οὔταε. — ἐκ...χύντο, ἐκχέω.

527-535. τόν, *this one, him* (i. e. Piroüs), obj. of βάλε: ἀπεσσύμενον (ἀπό, σεύω), notice the recessive accent (H. 367 D, b); agrees w. τόν, *as he rushed away*. — στέρνον...μαροῖο: *on the chest above the breast*. — πάγη, πήγνυμι. — ἐκ...ἐσπάσατο: *drew out from*; ἐρύσσατο, *drew*, i. e. *unsheathed*. — μέσσην: pred. adj. w. γαστέρα, *with this he smote his body in the midst*. — ἐκ...αἶνυτο: see Lex. ἐξάινυμαι. — περίστησαν (περί, ἔστησαν): *stood around*. — ἑταῖροι: the companions of the one just slain, i. e. of Piroüs. — ἀκρόκομοι, "*with tufted crowns*." D. — οἱ relates to ἑταῖροι; is subj. of ὦσαν (ὠθέω); ἐ, obj. of ὦσαν, *who thrust him* (i. e. Thoas) *from themselves*. — χασσάμενος, χάσσομαι.

536-544. ὡς τῶγ'...ὁ μὲν...ὁ δὲ...ἡγεμόνες: *thus these two leaders, the one of the Thracians* (i. e. Piroüs), *the other of the brazen mailed Epeians* (i. e. Diōres) *were stretched* (τετάσθη, Lex. τείνω, plupf. 3d dual). Notice again the change of number, τῶ...ἡγεμόνες. — Ἐνθα...ὀνόσαιτο: *Then no longer* (whatever fault he might have found before) *could a man find fault with the engagement* (so general and so well contested was it). — ὅστις...μέσσον describes more particularly ἀνὴρ, *one who...should move about in the midst* (as an observer, without taking part in the battle); ἀβλητος, *not hit by a missile* (from a distance); ἀρούρατος (a priv. οὔτάω), *not pierced, not wounded* (with a spear near at hand). — ἄγει δέ ἐ: a transition from the foregoing relat. sent. to an independent const., *and...should lead him*. Only under such protection could he thus pass through the battle. — τέταντο, τείνω.

ILIAD V.

Vv. 1-94.— Battle continued. Exploits of Diomed.

1-13. αὖ: not denoting repetition here, but transition to a new topic, as often. — δαΐ οἱ: note the asyndeton: *she* (Athena) *kindled for him*; ἀκάματον, *untiring, unceasing*. — λαμπρόν, adv. *brightly*. — παμφαίησι: *shines*; subjunc., 3d, sing. — Ὀκεανοῖο: gen. of place; H. 590; G. § 179, 2; *bathed in the ocean*. The notion of part, and also of separation, belongs to this gen. For the Homeric idea of Oceanus, see Classical Dic. — τοῖον, *such* (i. e. like the autumnal star, when bathed in the ocean) *did she kindle for him*, etc. — κρατός: gen., not to be confounded w. κράτος. — ἥσπην, εἰμὶ. — μάχης...πάσης: *every* (kind of) *battle*. — ἀποκρινθέντε, ἀποκρίνω: *having been separated from* (their own ranks); οἱ limits ἐναντίω, *opposite to him, to meet him*. — τὰ μὲν, sc. ὠρύσθην (ὄρνυμι). — ἀφ' ἵππων: lit. *from their horses*, i. e. *on their chariot*; ἀπὸ χθονός, *on the ground*. Cf. the Att. expression ἀφ' ἵππου μάχεσθαι, *to fight on horseback*. Yet the exact force of ἀπὸ must not be lost sight of in these expressions. — ὁ δὲ... πεζός: cf. 4, 419, where he is represented as leaping from his chariot to the ground.

14-24. οἱ, subj. of ἦσαν: standing before ὅτε it is more emphat., *and when they*, etc. — Τυδείδῳ (cf. Πηληϊάδῳ, 1, 1, N.) limits ὤμων. — τοῦ limits χαρὸς, *from his* (Atrides') *hand*. — ἔβαλε...μεταμάξιον: *hit (him) on the chest between the breasts*. — ὤσε (ὠθέω) ἀφ' ἵππων: *thrust (him) from his chariot*. Cf. ἀφ' ἵππων, v. 13. — περιβῆναι: *to go around, to protect*. — κταμένοιο (κτείνω), 2 aor., part., mid., with pass. meaning, *slain*. Cf. 3, 375. — οὐδέ...οὐδέ. We may in a similar way repeat the negation in Eng.; *for not even, not even would he himself have escaped*, etc. Instead of the conditional sent., corresponding to κεν...ὑπέφυγε, we have ἀλλ'...ἔρυτο (= εἰ μὴ Ἦφ' ἔρυτο), *but Hephaestus protected (him)*. — ὥς...ἔη: *that the aged man* (meaning his father Dares, priest of Hephaestus, v. 10), *might not be before him* (οἱ, meaning Hephaestus, ethical dat.) *altogether sad* (from the loss of both his sons). ἀκαχήμενος, L. & S. Ἀχεύω.

25-30. ἐξέλασας, ἐξελάνω. — Τρῶες, subj. of ἶδον; placed before ἐπεὶ it is made more prominent in the thought. Cf. οἱ, v. 14. — τὸν μὲν...τὸν

δέ: partit. appos. w. *υἱε*. — **ἀλευόμενον** (ἀλέομαι or ἀλεύομαι, aor. ἤλεάμην and ἤλευάμην), *having fled*; κτάμενον, cf. κταμένοιο, v. 21, N. — **παρ' ὄχλου** (dat. here; ὄχος, *φι*. H. 206 D; G. § 61, Note 3): *by the side of his chariot*. — **πᾶσιν ὀρίνθη** (ὀρίνω) **θυμός**. This phrase denotes various ideas, according to the connection; here, *the courage of all failed*, or *the hearts of all quailed*. In 4, 208, it denotes *pity* or *sympathy*. — **ἐλοῦσα**, sc. Ἄρηα, *having taken by the hand, addressed*, etc.

31-42. Ἄρες: Alpha long in arsis; cf. *διδ*, 3, 357. — **οὐκ ἂν... ἐάσαιμεν... νῶϊ δὲ χαζώμεσθα**: at first, a modest and cautious question; then, a direct exhortation; *shall we not leave... but let us two withdraw*. It must be borne in mind that Ares was on the side of the Trojans; Athena, on that of the Greeks. The goddess of wisdom, naturally enough, proved superior to the god of war. — **καθεῖσεν** (κατά, εἰσα) **ἐπὶ** with. dat., *Set down upon* (and left there). — **ἐκλιναν**: κλίνω, trans. — **πρώτῳ... πῆξεν**: *for when he (Odus) had first turned (in flight), he (Agam.) fixed a spear in his back*, etc. — **Θιασσειν**, sc. δόρυ as obj. — V. 42, cf. 4, 504.

43-57. ἐνῆρατο, ἐναίρω. — **Μήνονος... Βόρου**: son of the Maeonian Borus. — **Τάρνης**. Tarne is thought to have been an ancient name of Sardis. — **νύξ** (= ἐνυξε), **νύσσω**. — **ἵππων ἐπιβησόμενον**: *while on the point of ascending his chariot*. See Lex. ἵππος. ἵππων, w. ἐπι-, cf. 2, 234. — **θήρης, θήρα**. — **τά τε**, obj. of τρέφει, relates to ἀγρία, *wild (beasts)*. — **οὐρεσιν** (ὄρος): dat. of place. — **χραῖσμ'** (= ἐχραισμε), Lex. χραισμέω. Cf. 1, 28. — **ἐκέκαστο**: καίνυμαι. — **μὲν**, obj. of οὐτασε. — **μετάφρενον**: partit. appos. w. μὲν. — **Θιασσειν** (ἐλαύνω), sc. δόρυ as obj.

60-83. δς seems to relate to **Φέρεκλον**. Cf. v. 44 for a similar construction. — **ἐφίλατο, φιλέω**. — **ἐκ... ἤδη** (notice the ι subscript, thus distinguishing it from ἤδη, *already*), **ἐξοῖδα**. — **ἡ δὲ... ἀκωκή**: *and the point*, etc. — **διαπρὸ... ὀστίον**: *right on into the bladder, under the bone*. — **ἀντικρὺ δ' ἂν** (= ἀνά): *and right on through*, etc. — **Ὑψήνορα δῖον**: no verb is expressed to govern this acc., but the thought is resumed with τόν (i. e. Ὑψήνορα), *this one, him*, obj. of ἔλασ' (ἐλαύνω, II.); ὤμον, *on the shoulder*. Const. ? cf. φάλλον, 4, 459. — **ἀπὸ... ἔξεσε** (ἀποξέω): *cut smoothly off*. — **τόν**, obj. of **κατ'... ἔλλαβε** (καταλαμβάνω): ὅσσε, partit. appos. w. τόν.

85-94. Τυδείδην, introduced as obj. of γνῶις, st. subj. of μετείη. Prolepsis. Eng. idiom, *you would not know in which (army) Tydides was*. — **ἥ... ἥ**: the usu. expression in later Greek was *πότερον... ἥ, whether... or*. — **ἄμ** = ἀνά, *over*. — **ἐκέδασσε** (κεδάω = σκεδάω, σκεδάννυμι), gnomic aor. — **οὐτ' ἄρ τε... οὔτε**: notice the repelition of τέ in the first member; τέ after ἄρ, Epic use. — **γέφυραι ἐργμέναι** (ἐργω): *strongly built dams*; ἔρκεα may be rendered *walls*. — **ἐλθόντα** agrees w. τόν, *when it* (the full winter-torrent) *comes*. — **πολλές περ ἰόντες**: *though very many*. The concessive force (*though*) lies in the particip. ; **πέρ**, intens.

Vv. 95-165. — Diomed, having been wounded, and restored by Athena, appears again in battle and performs new exploits.

95-105. *Λυκάονος...υἱός*, i. e. Pandarus. Cf. 4, 88, 89. — *πρὸ ἑἶεν* (= οὖ): *before himself* (Tydides). — *ἐπαύσσοντα* agrees w. the obj. of βάλε, sc. μὲν, and *smote (him) as he was rushing on*. — *γυῖalon*, partitive appos. w. the obj. of βάλε; cf. note on φάλον, 4, 459, *on the swell of his breast-plate*. — *ἔπτατο, πέτομαι*. — *διέσχε* (διέχω), intrans., *it held (itself) through, it passed through* (his shoulder, ὤμου). — *τῷ*, masc., depends on the comp. verb ἐπὶ...ἄυσε, *shouted over him*. So Am., Düntz., F. Several of the older commentators, however, take τῷ as neut., depending on ἐπὶ, *hereupon*. — *κέντρος ἵππων*: cf. 4, 391. — *ἀνσχήσεσθαι* (ἀνά, ἐχομαι), cf. ἀνασχέσθαι, 4, 511. — *Ἀναξ*, i. e. Apollo. — *ἀπορνύμενον* (agrees w. μέ), *in settling out from, etc.*

106-120. *τόν*, *this one, him*, i. e. Diomed, obj. of δάμασεν. — *δρσο*, cf. note 4, 204. — *καταβήσσο*: cf. δρσο, 3, 250. — *βέλος...ὤμου*: *he drew the swift missile out from the shoulder, entirely through (it)*; since it was easier and less dangerous to draw the arrow through than to draw it back. So the phrase is usu. understood. — *ἐμὲ φίλαι* (cf. ἐφίλατο, v. 61), *befriend me*. — *ἄνδρα*, obj. of ἐλεῖν, *that I may seize this man* (Pandarus). — *καὶ...ἐλθεῖν*: *and that he may come within the reach of my spear*. — *φθάμενος, φθάνω*. — *οὐδέ μέ φησιν*: *and affirms that I will not, etc.* Cf. οὐδέ εἴ φημι, v. 103.

121-143. *εὐχόμενος*. Notice the different connections in which this word is used. Here, it means *praying*; in v. 106, it is best rendered, *boasting*. — *πόδας, χεῖρας*: appos. w. γυῖα. — *ἐπὶ...μάχεσθαι*, infin. as imperat. — *ἦκα, ἦημι*. — *ἐπήεν, ἐπὶ* and *ἦεν* fr. εἰμί. — *τῷ*, *wherefore*. — *πειρώμενος*, sc. σοῦ: *tempting (thee)*. — *μάχεσθαι* and *οὐτάμεν* (aor. infin. fr. οὐτάω), used as imperat. — *μεμαῶς...ἔλεν μένος*: a sudden change of const. (anacoluthon); lit. *before (this), desiring earnestly in heart to fight with the Trojans, then, indeed, thrice as much force possessed him*. — *δν*, obj. of *χραύσῃ* (χραύω = χράω). — *ἀγρῷ*: *ruri, in the country*, opposed to *city*. — *αὐλῆς ὑπεράλμενον* (ὑπέρ, ἄλλομαι): *when it (the lion) has leaped over, etc.* — *τοῦ*, sc. *λέοντος*. — *ὥρσεν, προσαμύνει*: subj.? sc. *ποιμήν*. — *κατὰ...δύεται*: *he (the shepherd) sinks away into the stalls*. — *τὰ δέ*: *and these*, referring in general to the flocks. — *κέχυνται, χέω*. — *αὐτὰρ ὁ*: *but he (the lion)*. — *ἐμμεαῶς*, stronger than *μεμαῶς*, *full of rage*. — *Τρώεσσι*, connect w. *μίγῃ* (= ἐμίγῃ, μίγνυμι), *was mingled with the Trojans*. The point of the comparison lies in the furious rage of the lion.

146-165. *κληῖδα*, part. appos. w. *τὸν ἕτερον*, *the other, he smote on the collar-bone*. — *ἔασε*, *left*, i. e. without stripping them of their armor. — *τοῖς οὐκ...ἐκρίνατ' ὀνείρους*: *to whom, in settling out (from home), the old man*

did not interpret dreams (for had he done so, they would not have gone), *but the brave Diomed*, etc. So Am., Düntz., F. et al. οὐκ, w. κρίνατο, made emphat. by separation fr. the verb. — ὁ δέ, *but he*, i. e. Φαίῳψ (Phænops). — ἐπὶ...λιπέσθαι: *to leave over his treasures*. Const. of the infin. ? H. 765 ; G. § 265. — ὃ γε, Diomed. — χηρωσταί, the relatives of Phænops. — διὰ...δατέοντο, Lex. διαδατέομαι. — ἐν βουσί θορών (θρώσκω): verb of motion w. ἐν. — ἐξ...ἄξῃ (ἐξάγνυμι): gnomic aor., *breaks*, etc. — ξύλοχον κάτα: anastrophe. — βοσκομενάων (βόσκω), plur. agreeing w. both the preceding genitives; *while they are*, etc. — βῆσαι: remember that βήσω and ἔβησα (fr. βαίνω) are causative; *forced them both to leave* (lit. *to go out of*) *their chariot*, etc. — λαύνειν, *to drive*, etc. Const. ? Cf. λιπέσθαι, v. 154.

Vv. 166–273. — Æneas and Pandarus attack Diomed.

167–187. ἄν (= ἀνὰ) τε μάχην: *both through the battle*, etc. — εὖρε: notice the asyndeton for liveliness of narration. — στή, aor. indic. without augment. — ἔπος τέ μιν ἀντίον ἦδα: *and in his presence addressed him a word*. μιν, obj. of ἦδα; ἔπος, cogn. acc. — ᾗ (relates naturally to the principal object going before, i. e. τόξον), *in which*. — ἔφες (ἐπὶ, ἔς fr. ἔημι), *cast at*, etc. — ὅδε, *this* (here) may be rendered as adv. w. ὅστις, *the man who here*, etc. H. 678. — εἰ μή...ἔστι: closely connected in thought w. ἔφες, *cast*, etc. ...*unless he is some god*. — ἱρῶν: gen. of cause. Cf. εὐχολῆς, ἐκατόμβης, I, 65. — ἐπι = ἐπεστι. H. 102, a; G. § 23, 2. Cf. I, 515, *and the wrath of a god towards* (any one) *is*, etc. — πάντα, adv. acc. — ἔσσω, cf. 3, 197. — ὅσπ- γινν-: *knowing him by his shield and helmet with upright socket*, etc. — οἶδ', οἶδα. — ὅγε, sc. ἐστίν: *but if he (is) a man, whom*, etc. — υἱός, appos. w. ἀνὴρ. — τάδε, adv. acc., *thus*. — ἀθανάτων limits τίς. — τούτου...ἔτραπεν ἄλλῃ: *turned from him in another direction*. — κιχήμενον (κιχάνω): *hitting the mark*, i. e. *sure*; w. βέλος.

188–205. ἐφήκα, ἐπὶ, ἔημι. — μιν, obj. of προΐαψεν, *that I should send him forward to*, etc. Cf. I, 3. — ἔμπης, κτέ.: *I wholly failed to subdue him*. Some take ἔμπης here, and in I, 562, as adversative, *yet*. — κοθήεις: *filled with anger* (at me). — τῶν κε: *which I might*, etc. — πρωτοπαγεῖς νεοτευχέες: nearly synonymous. Cf. ἀπριάτην, ἀνάποιον, I, 99. — πέπλοι, cf. 2, 777. — πέπτανται, πετάννυμι. The covers were for the protection of the chariots from dust. — ἐκάστω: emphat. appos. w. σφίν, *and by each one of them*; lit. *by them each*. — δίζυγες ἵπποι: *horses yoked in pairs*, i. e. *spans of horses*. — μάλα πολλά, join w. ἐπέτελλε, *very earnestly, in his well-built mansion, charged me, as I was setting out*. — ἐμβεβαῶτα (ἐν, βαίνω) agrees w. μέ. — Τρώεσσι. Used here in an extended sense, so as to include the inhabitants of Zeleia, whom Pandarus led. — οὐ πιθόμην, i. e. *he did not mount his horses and chariot*. — ἦ...ἦεν, *truly it were far better*, sc. if I

had obeyed. — **μοί**, ethical. dat., *to my sorrow*. — **ἀνδ. ἐλλομένων**: in the Eng. order, render this clause after **μή**, *lest, while the men were shut up* (i. e. in the city of Troy, suffering a siege), *they* (the horses) *should lack*, etc. — **ἐδμέναι** (= **ἐδέμεναι**, **ἐδειν**), **ἔδω**, Att. **ἐσθίω**. — **λίπον**, sc. **ἵππους**. — **τά**, i. e. **τόξα**, subj. of **ἐμελλον**, neut. plur. w. plur. verb.

208-220. ἀτρεκές, adv., *I really caused blood to flow*. — **ἡγαιρα**, sc. **αὐτώ**, the two chieftains. — **τῷ ῥα**, illative, *wherefore*. **κακῇ αἰσῇ**. Cf. I, 418; dat. of manner, *under an evil fate*. — **ἡματι τῷ**: notice the emphatic position of **τῷ**, *on that day*, etc. — **Τρώεσσι**: cf. v. 200, Note. — **εἰ δέ κε, κτέ.**: for a similar const. cf. 2, 258 ff. — **τάμοι**, without **ἄν**, optat. of wishing, *may some foreign man sever from me my head*. — **ὀπηδεῖ**, subj. sc. **τόξα**. — **πάρους...πρίν**: cf. **πρίν...πρίν**, 2, 348. — **νώ**, subj. of **πειρηθῆναι**; **ἀνδρὶ** depends on the comp. verb **ἐπὶ...ἐλθόντε**, *until we two, having advanced against this man, with*, etc., *try* (him) *with arms*. **ἀντιβίην** repeats and strengthens the idea of **ἐπὶ**; unless, indeed, we take it, as Cr. and some others, to mean, **ἀνὰ κράτος**, *with all our might*.

221-228. οἱοι Τρώιοι ἵπποι: *what the horses of Tros are*. **Τρώιοι** here means, not *Trojan* in general, but *of Tros*, i. e. descended from the steeds of Tros, which Zeus presented to him in compensation for the loss of his son Ganymedes. Cf. vv. 265-272. — **πεδίῳ...διωκόμεν ἡδὲ φέβεσθαι**: *to pursue and to retreat in the plain*, etc. **μάλα w. κραιπνά**. — **τώ** (sc. **ἵππῳ**), subj. of **σαώσετον**, *these will convey us also in safety to*, etc. — **Τυδείδῃ Διομ-**: dat. depending on the comp. **ἐπὶ...ὀρέξῃ**. Cf. **πέμψαι ἐπ' Ἀτρεΐδῃ**, 2, 6. H. 605; G. § 187. — **τόνδε**: *this one, him*, i. e. Diomed. **δέδεξο** (**δέχομαι**), pf. imper. — **ἐμοί**: dat.

230-242. πῶ, τέος. μᾶλλον...οἴσετον: *they will better convey...under a customary driver*. Aeneas had, no doubt, often driven them; though in battle he would generally fight with a driver by his side. — **μή...ματήσετον** (**ματῶ**): elliptical. (I fear, if you do not take the reins) *lest they, affrighted, shall loiter, and refuse*, etc. The force of **μή** extends through vv. 235 and 236: *and lest...shall both slay us ourselves* (**νῶι αὐτῶ**), etc. — **τέ'** = **τέα**. — **τόνδε**: cf. v. 228. — **ἐμμεμαῶτε**: notice the interchange of dual and plur. — **Τυδείδῃ**: cf. v. 225; also **ἐπὶ σοί**, v. 244. — **ἔδε**, Att. **εἶδε**.

243-250. κεχαρισμένε (**χαρίζομαι**, III. 2), vocative. — **ἐπὶ σοί...μάχεσθαι**: in Att. **ἐπιμάχεσθαι σοι**. Cf. v. 225, note and reference. — **ἴν'** (= **ἴνα**, fr. **ἰς**, **ἰνός**), obj. of **ἐχοντας**, which refers to **ἀνδρε**, acc. dual. — **Πάνδαρος**, sc. **ἐστὶ**. — **νῖός**, pred., *boasts that he is*, etc.: **νῖός...ἐκγεγάμεν** (pf. infin. **ἐκγίγνομαι**), *boasts that he has been born a son of*, etc. — **χαζώμεθ' ἐφ' ἵπ.**: *let us withdraw and mount*, etc. — **μηδέ μοι**, dat. of interest in looser relations, *and do not* (I ask it) *as a favor to me, rush thus*, etc.

252-264. μή τι...ἀγόρευε: lit. *do not at all talk tending towards fear* (or *flight*); or simpler, *do not exhort to fear*. **σὲ πεισέμεν**, sc. **ἐμέ**, *that you*

will persuade me. — οὐ...γενναῖον, κτέ.: *it is not natural to me to fight giving way, nor, etc.* — καὶ αὕτως: *even thus, just as I am* (without a war-chariot). — ἐῖ, synizesis. — τούτω...ἀμφω, obj. of ἀπολσετον (ἀπό, φέρω). — εἰ γ' οὖν (= γοῦν) ἑπὶ γι: *if at least, one of the two*; note the accumulation of restrictive particles. — κύδος...κτείνειν: *the honor to slay both.* — σὺ δὲ...ἐρουκακέειν (infin. as imperat., fr. ἐρύκω), *do you restrain these (our) fleet steeds here.* Notice δὲ in the apod. of a cond. sent. — Αἰνείαιο...ἵππων: *rush forward mindful of the horses of Æneas.* ἵππων may depend grammatically either on ἐπαῖξιαι, or on μεμνημένος. It belongs logically with both words. — ἐκ δ' ἐλάσαι: *and drive (them), etc.*

265–270. τῆς...γενεῆς, sc. εἰσὶν: *for (they are) of that breed* (a pair) of which wide-seeing Zeus gave, etc. ῆς may depend, as partitive gen., on δῶχ' (= ἔδωκε). Some, however, understand it as the direct obj., attracted (contrary to Homeric usage) to gen. by anteced.; *which...Zeus gave, etc.* — υἱος, Epic gen. of υἱός. Notice the dif. in accent. — οὐνεκα, *because*, introduces the reason why Zeus gave of this particular breed to Tros. — ὑπ' ἡῶ, κτέ.: *under the morning-light and sun.* — τῆς γενεῆς ἐκλεψεν (κλέπτω), κτέ.: *from this breed, Anchises...stole, having put under them secretly the mares of, etc.* — οἷ, dat. w. ἐγένοντο. — γενέθλη, appos. w. ἕξ, *from these were produced for him six, as a stock, etc.* — τοὺς μὲν...ἀτίταλλ' (ἀτιτάλλω) ...τῷ δὲ, κτέ.: *keeping four, he himself reared (them)...but he gave two, etc.* Notice δύο added to τῷ (dual).

Vv. 274–351. — Death of Pandarus and wounding of Æneas and of Aphrodite.

275–289. τὰ δέ: *but these two*, i. e. Æneas and Pandarus. — τόν, i. e. Diomed. — διστός: *arrow*, appos. w. βέλος, *missile*, subj. of δαμάσσατο. — τύχωμι: H. 361 D; G. § 122. (Subj. and Opt.) — διαπρό: usu. adv.; here takes the gen. (τῆς), *right on through this* (the shield), etc. — τῷ δ' ἐπὶ: cf. v. 101 ff. — ἡμβροτες, ἀμαρτάνω. — πρίν γε...πρίν γ' ἤ: notice the emphatic repetition. For the const., cf. H. 769; G. § 274. — ἕτερον: *one or the other* (of you), subj. of ἔσαι (ἄω, *to satiate*, w. acc. and gen.).

291–304. ῥίνα: obj. of motion, or terminal acc. H. 551; G. § 162, *on the nose.* ἐπέρησεν, ἰλ (βέλος) *passed.* — τοῦ (Πανδάρου) γλῶσσαν: *his tongue*; πρυμνήν, partit. appos., *at the hindmost part*, i. e. *at the root.* — ἀπὸ...τάμε, ἀποτέμνω. — ἔξεσύθη, ἐκσεύω. — λύθη (= ἐλύθη), *departed.* — ἀπόρουσε: *rushed forward from* (his chariot). — μὴ πῶς οἷ (dat. of interest): *lest in any way, etc.* — ἀμφὶ αὐτῷ: *around it*, i. e. *to defend it* (the dead body). — πρ' οὗ, adv. As prep., it takes the gen.; οἷ, dat. of interest; *and in front, he held for its protection both his spear, etc.* — τοῦ γ' ἀντίος: lit. *in front of it*, i. e. *to seize upon it* (the corpse). — σμερδαλέα, adv. — χερμάδιον...μέγα ἔργον, “*a rocky fragment...a mighty mass.*” D. — φέροιν:

notice the poten. optat. without *άν*. H. 722, c; G. § 224, Note. — *ὁ δέ... καὶ οἶος*: *but he...even alone* (emphat. posit.).

305–317. *τῷ*: dat. of instrument, *with this*. — *ἐνθα τε...δέ τε*: Epic use of *τέ*. — *πρὸς* (adv.) *δέ*: *and in addition*. — *ὥσε* (*ὠθέω*) *ἀπό* = *ἀπῶσε*. — *ἐριπών, ἐρείπω*. — *γαίης* depends on *ἐρείσατο* (*ἐρείδω*): *leaned with*, etc., *on the ground*. H. 574; G. § 170. — *ἀμφι...ἐκάλυψεν* = *ἀμφεκάλυψεν*, *enveloped*. — *καὶ νύ κεν ἀπόλοιτο...εἰ μὴ νόησε*: for this unusual const., see H. 750 (end); G. § 227. — *ἐόν.. υἱόν*: *her dear son*. — *ἐχεύατο, χέω*: *she threw her white arms*. — *πρόσθε δέ*: cf. v. 300, note. — *οἷ...ἐκάλυψεν*: *she wrapped a fold of...around him, to be* (*ἔμεν = εἶναι*), etc. — *θυμόν*, obj. of the comp. verb *ἐκ...έλοιτο* (*ἐξαιρέω*).

319–333. *οὐδ'...ἐλήθετο* (*λανθάνω*)...*ἄς*: *did not forget those injunctions, which*, etc. Notice the unusual position of *τάων* = *τῶν*; also, that *ἄς* is not attracted to the case of the anteced. — V. 323, *rushing forward, he drove the...of Æneas from*, etc. — *δῶκε*, sc. *ἵππους*. — *περί*: *superior to, above all his companions*; *ὁμηλικίης*; the abstract may be rendered as concrete. Cf. 3, 175. — *ὅτι...ἦδη*: lit. *because he* (*Deïpylus*) *knew in mind things suited to him* (*Sthenelus*); i. e. *because he was like-minded with himself*. — *ἐλαυνόμεν*: infin. of purpose; depends on *δῶκε, gave* (*them*)...*to drive to*, etc. — *ὃ γ' ἦρος*, i. e. *Sthenelus*. — *ὦν*: *his own*, fr. *ὅς*, possess. prôn. — *μέθεπε* (*μεθέπω*), with two accus.; the only instance of this const., *he drove his strong-hoofed horses after* (i. e. *to overtake*) *Tydidēs*. — *ὃ δέ, Tydides*. — *θεός*, pred., *that she was an unwarlike goddess*. — *θεάων τάων*, cf. *τάων*, v. 320, note, and *not of those goddesses, who*, etc. — *κάτα*: notice the anastrophe.

334–351. *ἐκίχανε...ὀπάζων* (intrans.), *pressing on, he overtook* (*her*). — *ἐπορεύμενος* (*ἐπορεύω*) and *μετάλμενος* (*μεθάλλομαι*) add much to the liveliness of the description, *reaching forward, leaping in the pursuit, he wounded*, etc. *ἄκρην...χεῖρα...ἀβληγρῆν* (emphat. position), *the extreme part of her delicate hand*. — *χροός* (gen.) depends on *ἀντί* in compos. w. *ἐτόρρησεν* (*τορέω*). — *πρυμνόν* (subst.) *κτέ.* added to describe more exactly *ἄκρην* (above); connect w. *ἀντετόρρησεν*, *bored into the flesh, through*, etc., *above the hind part* (i. e. *the top*) *of the palm*. This whole passage is noteworthy, as indicating the ideas of the early Greeks respecting the bodies of the gods and goddesses. — *κάββαλεν* = *κατέβαλεν*. — *μετὰ χερσίν*: *in his arms*; denotes situation, not means or instrument; *ἐρύσσατο*, Lex. *ἐρύω*. H. *ἐρύομαι*. — *τῇ* (i. e. *Cypris = Aphrodite*), depends on *ἐπὶ...ἄνσε* as comp. verb. — *ἢ οὐχ*, synizesis. *Is it not enough that you*, etc. — *καὶ...πύθεαι*: *even if you shall hear of* (*it*) *elsewhere*, i. e. *away from the battle-field*.

Vv. 352–430. — Flight of Aphrodite and her reception on Olympus.

354–374. *μελαίνετο...καλόν*: *she grew black in her beautiful complexion*. — *μάχης ἐπ' ἀριστερά*: *upon the left of the battle*; on the bank of the

Scamander, v. 36; hence, on the left of the Achæans. — ἰήρι: *and in a mist lay his spear*, etc. — ἐριπούσα, ἐρείπω, II. — κασιγνήτοιο w. ἵππους: *asked for the horses, with golden frontlets, of her dear brother*. So Am., F., revised by Franke. — κόμισαι (κομίζω) τέ με: *both raise me up*, etc. — ἕλκος: cogn. acc. w. ἀχθ. — ὁ με...οὔτασεν: *which a mortal man inflicted on me*; ὁ, cogn. acc., μέ, direct obj. — ἀκηχεμένη, Lex. ἀχέω (Eng. ache). — μόστιξεν, sc. ἵππους; ἐλάαν (ἐλαύνω, poet. ἐλάω), infin. of purpose. — πέτισθην, πέτομαι. — παρὰ...βάλεν, sc. ἵπποις. — Διώνης, gen. — V. 372, cf. I, 361. — ἔρξε w. two acc.: cf. 2, 195; 3, 351. — Οὐρανιάνων, gen. pl. limits τίς. — ῥέζουσιν agrees w. σέ: *as though you were openly (ἐνωπῇ)*, hence, *without shame, doing*, etc.

375–384. φιλομμηδής: a standing epithet, used without regard to the connection, like many other epithets in Homer. — οὔτα: notice the quantity of the ultima and the accent; 2d aor., 3d sing. — V. 382, cf. I, 586. — πολλοί, κτε.: *for many of us, ... have suffered from men, in bringing grievous pains on one another*. Diomed was incited by Athena (cf. v. 405) to wound Aphrodite. Hence, in general, the idea that men are only the instruments which the gods employ in seeking revenge on one another. So the passage is comm. understood. Düntz. questions the genuineness of v. 384.

385–394. To soothe Aphrodite, her mother relates some other instances in which the gods had suffered from mortals: the familiar principle, solamen miseri socios habuisse malorum. — τλή = ἔτλη. — μιν, obj. of δῆσαν. — καί...ἀπόλοιτο...εἰ μή...ἐξηγγαλεν: for the const. cf. vv. 311, 312, note. — εἰ μή μητρική: *had not their stepmother*, etc. ἐδάμνα, δαμνάω = δαμάω. This story is considered allegorical. The binding of Ares was the cessation of war. — παῖς Ἀμφιτρύωνος: *son of Amphitryon*, i. e. Hercules. — καί μιν: *her also*; implying, you, Aphrodite, are not the only one of the immortals who has suffered severe pain.

395–400. ἐν τοῖσι: *among these* (the gods who had suffered from mortals), mighty Hades, etc. — ὠτὸς (= ὁ αὐτός). So F., Düntz., et al. (II. 68 D, end); Am. writes ὠτὸς (G. § 11, Note 1): *the same man*, i. e. παῖς Ἀμφιτρύωνος. Amphitryon was his stepfather, according to the myth. — ἐν νεκύεσσι is usu. joined w. βαλὼν, *having cast him (and left him) among the dead at Pylus*. Am. has ἐν πύλῳ, *at the gate*, i. e. at the gate of the underworld, when he (Hercules) brought Cerberus to the upper-world, at the command of Eurystheus. Düntz. understands the passage in the same way. — ὀδύνησιν ἔδωκεν: *gave (him), or abandoned (him) to his pains*. — πεπαρμένος, πείρω. — ὦμφ ἔνι...ἡλήλατο (ἐλαύνω): force of the const.? Cf. note on ἐν νεκύεσσι. — κῆδε (κῆδω), subj.? οἰστός.

401–409. τῷ: *for him*, dat. of inter. — ἐπὶ...πάσσων: *applying*; cf. 4, 218. — ἡκέσατο (ἀκέομαι): *healed (him)*. — ἐτέτυκτο (τυγχάνω): *he had been hit*. — σχέτ., ὄβριμ., sc. ἦν: *was he* (Hercules). — ἐκῆδε, cf. κῆδε, v.

400. — ἐπὶ...ἀνήκε (ἐπανημ) : *let this one loose upon thee, set this one upon thee.* — νήπιος, sc. ἐστὶ : *foolish one that he is.* — ὅτι...δηναίος, sc. ἐστὶ : *that not very long-lived is he, who, etc.* — ἐλθόντα (agrees w. μὲν, obj. of παπτάζουσιν) : *when he has come, etc.* The expression, alluding to the most touching feature of the warrior's return, implies that such a man (ὁς ἀθανάτοισι μάχεται) does not return from war. Notice the expressive word παπτάζουσιν.

410-430. τῷ : illative. — φραζέσθω μή : *let Tydides consider that, or beware lest.* — μή...Ἀδραστίνη, κτέ. : *lest Ægialia, the prudent Adrastine, mourning long, may wake from sleep, etc.* Ἀδραστίνη, daughter of Adrastus, and wife of Diomed, a younger sister of Diomed's own mother. — κουρίδιον...πόσιν : *regretting, yearning for her wedded husband* (i. e. for Diomed slain in battle). — ἄλοχος : explanatory appos. w. Αἰγιάλεια. — ἀμφοτέρῃσιν, sc. χερσίν, which is readily suggested by the connection, *with both hands*; ἰχῶ (st. ἰχῶρα, nom. ἰχώρ), obj. of ὀμβρῶνν. — τοῖσι : *among them.* (unter ihnen, Am.; für sie, F.) — ἦ μάλα δή : spoken with biting sarcasm; ἀνείσα (ἀνίημι), *while inciting*; σπένθει, ἔπομαι; τοὺς, relat., *whom*; καρρέζουσα (= καταρρέζουσα), *while caressing*; καταμύξατο, καταμύσσω. — ταῦτα, i. e. πολεμήϊα ἔργα.

Vv. 431-469. — Diomed attacks Apollo and is repulsed. Rescue of Æneas. Apollo rouses Ares against Diomed.

433-442. γινώσκων δ (cf. I, 120) : *though he knew that, etc.* — ἀπὸ...δῦσαι, ἀποδύω. — ἐπόρουσε (v. 436), sc. Ἀλφειᾶ. — ἰστυφέλιξε, στυφέλιζω : *ἀσπίδα* (i. e. of Diomed). He smote the shield of Diomed to drive him back from Æneas. — ἐπέσσυτο (ἐπὶ, σέυω)...ἴσος : *he* (i. e. Diomed) *rushed on like a god*; δέ in apodosis, not rendered. — φράξιο...χάξιο. Note the play on the words. — μηδὲ...φρονέειν : lit. *nor consent to entertain thoughts on an equality with the gods*; i. e. *nor consent to think yourself equal with the gods.* — φύλον, sc. ἐστὶ ; χαμαὶ...ἀνθ. : *and of men who walk on the earth.*

446-468. ὅθι οἱ, i. e. Ἀπόλλωνι ; ἐτέτυκτο, τεύχω. — τόν, obj. of ἀκέοντο and κύδαινον (*honored* by investing him with beauty and by imparting strength to him). — εἰδωλον : *a phantom.* — δήουν : *cleft, broke.* — βοεας, subst. : ἀσπίδας...λαίσια, appos., *their ox-hides, rounded shields and winged targets.* So Am., F. Others take βοεας as adj. — V. 455, cf. v. 31. — οὐκ ἂν δὴ...ἐρύσαιο, κτέ. : a comm. form of question ; cf. v. 32, *would you not, etc.*, or, in an Eng. idiom, *will you not draw from the battle, etc.* — σχεδὸν οὔτασε (*standing*) *close by, wounded, etc.* — χεῖρα : partit. appos. w. Κύπριδα. — καρπῷ : Lex. καρπός (B). — ἔς τί ἔτι : lit. *to what longer, i. e. how long, etc.?* — Ἀχαιοῖς, w. κτείνεσθαι, as dat. of agent, *to be slain by, etc.* — εἰς δ κεν : cf. 2, 332. — κεῖται : *lies* (in the dust). The Trojans were ignorant of the fact that Apollo had rescued him.

Vv. 470-518. — Hector and Sarpedon, Ares and the restored Æneas, appear on the scene.

472-486. οἴχεται : what tense in form and what in meaning? See Lex. — φῆς : impf. The pres. is φῆς ; *you used to affirm that you alone*, etc. — τῶν w. οὐ τινα. — οἴπερ...ἔναιμεν (έν, εἰμέν = ἐσμέν) : *we, who are allies among (you)*. — Ξάνθος : not the same as the Xanthus in the Troad. — καδ (= κατὰ δέ : *and (I left) behind*, etc. — τά τ', κτέ. : *which, whoever is needy, longs for* ; denoting the abundance of his possessions. — ἀλλά καί, ὥς : *but even thus*, i. e. though my treasures are not here, but far away in Lycia. — ἀνδρί : *with a man*, i. e. any man of the enemy who falls in my way. — ἀτάρ...οἶον : *and yet (though I am willing thus to expose my life) I have nothing (lit. there is nothing to me) here, such as*, etc. φέροιεν spoken of things, which they might carry away ; ἀγοιεν, of animals, which they might lead away. — ἀτάρ οὐδέ, κτέ. intensifies the foregoing statement : *thou standest still, nay more, thou dost not even exhort*, etc. ὠρεσσω fr. ὦρ = δαρ.

487-492. μή...γένησθε : cf. I, 26 ; 2, 195 ; ἀλόντε (ἀλίσκομαι) : *taken, caught* ; Butt. and some others understand the dual here as an abbreviated form of the plur., but it is now usu. explained as referring to the two parties implied above : *beware lest in any way you and the rest of the people (τὴν καὶ ἄλλοι λαοί) become*, etc. πανάγρου, adj. — οἱ δέ : *and they*, i. e. ἄνδρες δυσμενέες ; ὑμῆν, fr. ὑμός, ἡ, ὅν. — σοί, dat. w. μέλειν. — ἐχέμεν depends on λισσομένῃ, and is here intrans., *entreating the leaders of...to hold out. ἀποθέσθαι*, sc. χρή σε, *and it is necessary that you put away (i. e. refuse) the sharp (lit. strong) reproof (which you have just received from me, and to do this by the exhibition of valiant deeds)*.

493-505. δάκε, δάκνω : Ἑκτορι, dat. of interest in looser relations. — V. 494, cf. 4, 419. — οἱ δέ : the Trojans ; ἐλελίχθησαν, ἐλελίζω. — ἁλώας, called ἱεράς, because *sacred* to Demeter. — λικμώντων (λικμάω), gen. abs. w. ἀνδρῶν. — κρίνη : in its primary sense, *to separate*. — ἐπαγ. ἀνέμων : *while the winds hasten (the work, i. e. the separation of corn and chaff)*. — αἱ...ἀχυρμαί : the point of the comparison is here ; *and the chaff-heaps grow white*. — ὃν, obj. of ἐπέπληγον (reduplicated aor. of πλήσσω). — δι' αὐτῶν : *through them*, i. e. *through their ranks*. — πόδες ἵππων : *the feet of the (Trojan) horses* ; ἀψ ἐπιμογ., *mingling again (in the battle)*. — ὑπό, ἑστρεφον : ὑποστρέφω. — ἡνιοχῆς : *the (Trojan) drivers*.

506-518. οἱ δέ : *and they (the Trojans)* ; μένος...φέρων, *bore their stout hands (lit. strength of hands) straight against (the foe)*. — ἀμφι...ἐκάλυψε : *spread (a veil of) night around* ; μάχη...ἀρτήγων, *aiding in battle*. Cf. I, 521. — τοῦ...Φοίβου, κτέ. : cf. ἡ...γυνή, I, 348, note ; ἐκραίωεν, κραίω. — ἴδε (sc. Ἀπόλλων)...οἰχομένην. It appears from 418 that she had returned

to Olympus ; but the time of her departure from the battle is nowhere mentioned ; ἀρηγών, subst. distinguished by the accent fr. ἀρήγων particip., v. 507. — Αὐτός : *he himself*, i. e. Apollo. — μεθίστατο : *stood in the midst of*. — μετάλλησαν, μεταλλάω. — οὐ...ἔα (= εἰα, fr. ἔάω) : *did not allow them (to make inquiries)*. — ἀργυρότοξος, here used as subst., cf. 1, 37, *the god of the silver bow*. — Ἔρις...μεμανία, cf. 4, 440.

Vv. 519–589. — The Achæans stand their ground. Agamemnon, after exhorting the army, steps forward to meet Æneas. The latter flees before Menelaus and Antilochus.

519–540. Τοὺς...Δαναοὺς (cf. Φοίβου, v. 508), obj. of ὤπρουνον. — ὄφρα, temporal : *when sleeps the force of*, etc. ἀέντες, ἀημι. — V. 527, 528. Notice that Diomed has receded to the background. — ἀλκιμον...ἐλίσθε : a rare expression, *take to yourselves a strong heart*. — ἀλλήλ. αἰδεῖσθαι, κτέ. : *respect one another*, etc., so as not to bring disgrace on one another by cowardice. — σοοί, sc. εἰσίν. — πέφανται (Lex. ΦΕΝΩ ; stem φεν- or φα-), pres. in meaning. — ὁμῶς (distinguish from ὅμως, *yet, still*) ; *equally with*, etc. — ἴσκει, εἰμί : iterative ending. — θοὸς...μάχεσθαι : *swift to fight*, etc. — ἡ δέ : *and this (the shield)*. — ἔρυτο, Lex. ἐρύω, III. — ἐν...ἔλασσεν : *but he (Agam.) drove (it) through*, etc., *into*, etc. Force of ἐν w. a verb of motion ? — δούπησεν πεισών, sc. Δηϊκῶν.

544–560. ἀφναὸς βιότοιο : *rich in the means of subsistence*. Cf. dives opium, Æn. 1, 14 — ὅς relates to Ἀλφειοῦ. — ἀνακτα w. the dat. (after the analogy of ἀνάσσω), *a ruler of many men*. — εἰ εἰδότε, cf. v. 11. — τιμῖν, obj. of ἀρτυμένω. Cf. 1, 159. — Ἀτρεΐδης. Notice the ι subscript. dat. pl. — τέλος θανάτοιο, cf. 3, 309. — τῷ γε (demonst.) : *as two lions yonder on the tops*, etc. ἐτραφέτην (τρέφω), gnomic aor. — ὄφρα, κτέ. : *until they two themselves also* (i. e. the young lions). — κατέκταθην (κατακτείνω) : gnomic aor. — τοίω τῷ : *thus these two*, lit. *such these two*. — κατπεσέτην (καταπίπτω) = κατεπεσέτην.

563–575. τοῦ limits μένος, obj. of ὤπρουνεν, *roused his courage* ; τὰ...ἔνα, *with the intent, that*, etc. ; lit. *meditating these things, in order that*. — περὶ ...δὲ (περιδίω) : *greatly feared for the*, etc. — πάθοι...ἀποσφίλει, subj. ? sc. ποιμὴν λαῶν. — μέγα, κτέ. : *and should lead them greatly astray from their labor* ; or more freely, *and should deprive them of the fruits of their toil*. If Menelaus should fall in battle, the chief end of the war — the restoration of Helen to Menelaus — would be impracticable, and hence their labor would be lost. — V. 568. τῷ (Menelaus and Æneas), subj. of ἐχέτην. — V. 573. οἱ δέ : Menelaus and Antilochus. — νεκροῦς, *the dead bodies*, and τὸ δαλῶ (obj. of βαλέτην), *the two unfortunate men*, both refer to the sons of Diocles (v. 548), just slain by Æneas. — αὐτὰ δὲ στρεφόντε...μα-

χέσθην: *but they themselves* (i. e. Menelaus and Antilochus) *turning fought, etc.*

578-589. τόν, obj. of νύξε (νύσσω) ἑσταῖα: *him, while standing.* — ὑπέστρεφε: *when he saw the fate of his master, he turned to flee.* — ἀγκῶνα: *without κατά* (cf. v. 579): *having hit (him) on the midst of the elbow.* — λεύκ' ἐλέφαντι: *white with ivory*, i. e. *being in some way ornamented, probably studded, with ivory.* — ἤλασε κόρσῃν: cf. v. 80, *smote (him) on the temple.* — δηθὰ μάλα: *a very long time*, i. e. *very long for so strange a posture, as he was standing on his head.* — τύχε, κτέ.: *for he struck in deep sand.* — ὅφρα: *until*, connect w. ἑστήκει. — πλήξαντε...βάλον: *having struck (him) cast (him), etc.* — τοὺς: *these*, i. e. *the horses.*

Vv. 590-710. — Exploits of Hector, of Diomed, and of Ajax. Sarpēdon and Tlepōlēmus meet in conflict, and the latter falls. Odysseus slays many of the Lycians. Hector with Ares comes to their aid, and slays many of the retreating Achæans.

590-606. Τοὺς δέ: Menelaus and Antilochus. — κεκληγώς, κλάζω. — Ἐννώ: cf. 333. — ἐνώμα, νωμάω: cf. 3, 218. — ἄλλοτε μὲν...ἄλλοτε (notice the omission of δέ here): *now in front of, now behind, etc.* — Τόν: *this one, him*, i. e. Ares. Recollect that Athena had given him the power of recognizing the gods (v. 127). — ἀπάλαμνος...στήη: *stands helpless.* — ἀνά τ' ἴδραμε (ἀνατρέχω): *gnomic aor., and he retreats back.* — οἷον δὴ: *how now, or why now do we wonder that the divine Hector is, etc.* — τῷ...πάρα (notice the anastrophe): *always by his side is, etc.* — καὶ νῦν οἱ πάρα κείνος: *and now by his side (is) yonder Ares.* — πρὸς...αἰέν: *always turned towards the Trojans*, i. e. *with your faces always towards the Trojans.* μενεαυόμεν, infin. as imperat., *nor desire, etc.*

613-627. πολυκτήμων πολυλήμιος: *with many possessions, many corn-fields.* Two synonymous words to emphasize the thought. Often so in Hom. — ἐπικουρήσοντα (agrees w. ἔ (enclit.), obj. of ἦγε) μετὰ, κτέ.: *lit. to render assistance after*, i. e. *to render assistance as a follower of Priam, etc.* — ἐπὶ...ἔχευαν (χέω): *poured upon (him, i. e. upon Ajax).* — σάκος...πολλά: *and his shield received many* (sc. δούρατα). — προσβάς (πρός, βαίνω): *stepping upon (him).* — ἄλλα: *adv. acc., nor longer besides* (i. e. *besides the act of drawing out his own spear from the body*) *was he able, etc.* — ἀμφίβασιν κρατ.: *the powerful advance round about (him) of the, etc.* — 625 = 4, 534. — 627 = 5, 84.

630-646. V. 630 = 3, 15. — τίς τοι, κτέ.: *what necessity (is there) to thee a man unskilled in battle being here to tremble?* i. e. *to stay here and tremble?* — πολλὸν...ἐπιδύειν: *you fall far short of, etc.* — ἐπὶ w. gen. of person, *in the time of, among.* — ἄλλοῖόν τινα, κτέ.: *another sort of man,*

do they say, was the mighty Hercules (lit. *the Herculean might*). — *ἕξ οἷης* (notice the breathing and the ι subscript) *κτέ.*: *with only six ships*, etc. — *ἀνδράσι παυροτέροισιν*: *with fewer men* (i. e. fewer than you brought hither. So Am., F. Others render it, *with very few men*). — *κακὸς θυμός*, sc. *ἐστίν*. — *οὐδ' εἰ...ἔσσι*: *not even if you are*, etc. This does not quite agree with the preceding, and the whole verse (645), as Düntz. observes, might well be spared. — *ἀλλ'...παρήσειν*: *but that you will pass*, etc.

648–662. *κεῖνος*: *that one, he*, i. e. Hercules. — *ἀφραδίησιν*: dat. of manner or cause, w. *ἀπώλεσεν*. — *εὖ ἔρξαντα*: *having performed a service*, i. e. having rescued Hesione, daughter of Laomedon, from the sea-monster. See Class. Dic., Laomedon. — *σοι...τεύξεσθαι*: *will happen to thee, will come upon thee*. — *δαμέντα*, sc. *σέ*: *and that you subdued...will give*, etc.; *ψυχῇ*, same const. w. *εὖχος*, obj. of *δώσειν*. — *κλυτοπώλῳ*: *having famous steeds* (with which he carries away men on his chariot to the under-world). — *κατ' ὀφθαλμῶν*: lit. *down over his eyes*; freely rendered, *gloomy night falling over his eyes enveloped him*. — *βεβλήκειν*, 3d pers. w. movable ν; cf. *ἤσκειν*, 3, 388; *μαιώωσα* (*μαιμάω*), *rushing*; *ἐγχριμφθεῖσα*, *ἐγχρίμπτω*. — *πατήρ*: *the father of Sarpedon*, i. e. Zeus. Cf. v. 635.

665–670. *ἰλκόμενον*: *being dragged along*, agrees w. *δόρυ*, subj. of *βάρυνε*. — *τό* is explained by *ἐξερύσαι*, *no one considered, nor bethought himself of this, to draw out*, etc. — *ἐπιβαλή*: *that he might step forward*. Cr. understands this word of mounting the chariot; but it is not usu. understood thus. — *σπευδόντων*, sc. *αὐτῶν*, gen. abs. denoting both time and cause. Perh. the latter is more prominent; so we may render it, *because they were in haste*. — *ἀμφιέποντες*: this particip. may often be rendered as adv., *for they were busily occupied with such toil*. — *νόησε*: *perceived* (it, — the fact that Tlepolemus was being carried from the field). — *ἔχων*: particip. denoting manner, *with*, etc.

670–683. *μερμήριξε...ἦ...ἦ*: cf. i, 189. — *προτέρω*: adv. cf. 3, 400, *whether (rushing) forwards he should pursue*, etc. — *ὄγε*: a “common repetition in the Epic style” (Cr.), with no special emphasis on *ὄγε*. Cf. i, 190. — *τῶν πλεόνων Λυκίων*: *of the multitude of the Lycians*. Cf. *κατὰ πληθὺν Λυκίων*, v. 676. — *οὐδ'...ἦεν*: *but it was not fated*, etc., *ἀποκτάμεν, ἀποκτείνω*. — *τῷ...τράπε θυμόν*: lit. *turned the mind in respect to him* (τῷ, dat. of interest); freely rendered, *turned his mind among*, etc. — *κὲ...κτάνε...εἰ μή, κτέ.*: supposition contrary to reality, *would have slain, unless*, etc. — *χάρη...οἱ προσιόντι*: *rejoiced at his coming*.

684–694. *μή, κτέ.*: *suffer me not to lie a prey*, etc.; *ἐπάμυνον*, imperat., *ἐπαμύνω*. — *λίποι*: a wish, *then may life even leave me*, etc. Unhappy as this lot — to die in a foreign city — might be, it was far preferable to falling into the hands of the enemy. — *εὐφραίνειν* (*εὐφραίνω*) depends on *ἐμελλον*. — *πολέων* (*πολύς*): notice the accent distinguishing it from *πόλεων* (fr. *πόλις*).

ἀπό, w. ἔλοιτο, *that he might take away*, etc. — εἶσαν...φηγῶ: *placed...under the beautiful oak of*, etc. This was on the way to the city, not far from the Scæan gate. — θύραζε: L. & S. θύραζε, 2: repeats and strengthens the idea of ἐκ.

696-710. τὸν...ψυχῇ is not spoken here of death, but simply of fainting. — ἀμπνύνθη, ἀναπνέω. — Connect περὶ w. ἐπιπνέουσα: *breathing upon (him) round about*; θυμῶν, obj. of ζῶγει, *revived*, etc., κακῶς κεκαφήστα (Lex. κεκαφῶς), *hard panting or gasping*. — ἐπὶ w. gen. *towards*. — ἀντιφέροντο μάχῃ: *lit. were borne against (the Trojans) in battle*. — ἐπὶ (v. 705): *adv., in addition, besides*. — μέγα...μεμηλώς (μέλω): *having great care for wealth*. — κεκλιμένος (κλίνω): *lit. inclined, i. e. dwelling on the Cephisian lake*. — πῖονα, Lex. πίων, II. — δῆμον: *country, district*. The meaning is made plain by the adj.

Vv. 711-791. — Hera and Athena, with the consent of Zeus, descend to the battle-field. Hera exhorts the Achæans.

711-723. Τοὺς δέ, i. e. Hector and Ares. — Ἀργείους, obj. of ὀλέκοντα. — V. 714, cf. 2, 157. — τὸν...ὑπέσστημεν: *we promised that word, we made that promise*. The promise here alluded to is nowhere mentioned in the Iliad. ἐκπέρσαντα, *that he having sacked*. — καὶ νῶϊ μεδώμεθα: *let us also bethink ourselves of*, etc. — ἐποιχομένη...ἔντυεν (ἐντύνω): *went and got ready*. — ἀμφ'...βάλε nearly = θῆκε, but denotes greater despatch; *lit. quickly cast around the chariot, i. e. placed on the chariot*. This indicates a custom of removing the wheels when the chariot was not in use. — ὀκτάκνημα (adj.): *with eight spokes*. The usual number was but six. — σιδ-...ἀμφίς: *around the steel axle*, — explanatory of ἀμφ' ὀχέεσσι. It appears from Schliemann's discoveries that iron or steel was almost as rare and costly as gold in Troy.

724-730. τῶν, sc. κύκλων, limits ἔτυς: *the imperishable felly of these (was)*, etc. — ὑπερθεν: *above, i. e. on the outer side, around the felly (were)*, etc. — πλῆμναι: *naves*, or, as we oftener say, *hubs*; ἀμφοτέρωθεν: *at both ends (of the axle)*. — δίφρος...ἐντέταται (ἐντελνω): *the chariot-board (D.) was hung on*, etc.; *lit. has been hung*; representing it as something present to the mind of the poet. So also εἶσι above. — δοιαὶ...ἀντυγές εἰσιν: *two circular rims*. See Auten. sub ἀντυξ. — τοῦ (sc. δίφρου) δ' ἐξ...πέλεν: *and from it extended*, etc. — λέπαδνα: *yoke-bands (D.)*. — ἐν...ἔβαλε (ἐμβάλλω). Cf. note on ἀμφ'...βάλε, v. 722; *cast in it (the yoke), beautiful*, etc.

734-744. πέπλον κατέχευεν: *let fall*, etc.; *lit. poured her veil*. It was so light and airy (εἰανόν) that it fell in waves: hence the metaphor κατέχευεν. πατρός limits οὔδεις. — τεύχεσιν...θωρήσσετο: *equipped herself with (his)*

armor for, etc. — ἐν δέ : *and within (was)*, etc. This need not be repeated in rendering v. 740. — V. 741, lit. *and within was a Gorgon head of a dread monster*, i. e. *the head of Gorgo, dread monster*. — ἀμφίφαλον : *with divided crest*; τετραφάληρον, *with fourfold crest*. (Auten.). Both words are rare, and the meaning is not very certain. Cf. L. & S. — ἐκατὸν...ἀραρυῖαν : *filled to*, i. e. *sufficient to protect the armed men of*, etc.

746-763. τῷ : as relat., *with which*; so also τοῖσιν τε (= τοῖς τε), *with whom*. — ἐπεμαίετο (ἐπιμαίομαι), *touched*. — μύκον, μυκάομαι. — τῇς (= ταῖς), *to whom*. — ἀνακλίνειν...ἐπιθεῖναι depend on ἐπιτέτραπται : *to roll aside and to draw the dense cloud*. — τῇ, adv. explained by δι' αὐτῶν (i. e. πυλῶν) : *here then, through them*. — κεντ- (deriv.?) ἔχον ἵππους : *they guided their excited steeds*. — Vv. 753, 754, cf. I, 498, 499. — Ζεῦ πάτερ : the common mode of addressing Zeus; hence, Hera, his wife and sister, uses the same language. — οὐ νεμεσίῃη : a question, anticipating an affirmative answer; *are you not indignant*, etc. — τάδε καρτερὰ ἔργα : acc. of specif., *respecting these or for these violent deeds*. — ὅσσάτιον (= ὅσον) κτέ. : the relat. pron. is best rendered here, as often, by resolving it into a causal conj. and demonstr., *because he has destroyed so many and such*, etc. — ἀνέντες (ἀνά, ἴημι) : *having let loose this "madman"* (D.); θέμιστα, acc. sing. — V. 762, cf. v. 421. — αἶ κεν...ἀποδῶμαι (ἀπό, δῶμαι, see Lex. δῖω, II.), *if having smitten...I shall drive in disgrace* (λυγρῶς), etc.

765-777. ἄγρει (ἀγρέω) μάν (= μῆν), *On then!* — ἵπορσον (ἐπὶ, ὀρνυμι) : aor. imperat., *rouse against him, set upon him*. — ἔ (refers to Ares), obj. of πελάζειν (Lex. B. trans. 1). — ὅσον, κτέ. (v. 770), *as far as a man beholds* (ἰδέν, gnom. aor.) *the dim (distance)*, etc.; τόσον, *so far*. — περὶ...ἔχευεν : *poured around (them) a dense mist*, no doubt, to conceal them from the eyes of mortals. — ἀνέταλε, ἀνατέλλω : νέμεσθαι, *to feed upon*; infin. denoting purpose. It appears from this verse that the horses of the gods, as well as the gods themselves, partook of immortal food. Cf. v. 369.

778-791. τρήρωσι...ὁμοῖαι : *resembling in their steps* (ἔθματα) *timid wood-pigeons*. The point of comparison is not in the word *timid*, but in the lightness, ease, and rapidity of their steps. — ἀμφὶ...εἰλόμενοι : *drawn close around*, etc. — λείουσι = λέουσι, fr. λέων. — συσὶ κάπροισιν : cf. note on αἰπόλοι ἄνδρες, 2, 474. — αὐδήσασχ' (= αὐδήσασκε); αὐδάω with iterative ending; τόσον...ὅσον, *used to cry as loud as*; Stentor is mentioned only here in Hom. According to a later tradition, he was a warrior from Arcadia. From him has sprung the proverb "Stentorian lungs, Stentorian voice." — Αἰδώς : *Shame! Argives!* etc. — κάκ' ἐλέγχεα : cf. 2, 235; εἶδος ἀγῆτοί, cf. εἶδος ἄριστε, 3, 39. — πρὸ...Δαρδανιάων : *in front of the Dardanian gate*; probably the same as the Scæan gate, 3, 145. — κολλῆς ἐπὶ νηυσὶ : *on the hollow ships*; a great exaggeration, as the Trojans had not yet driven the Greeks nearly so far back.

Vv. 792-863. — Athena at first reproaches and then encourages Diomed. Mounts his chariot herself as driver. The two move against Ares and wound him.

793-807. ἐπόρουσε (ἐπί, ορούω): not in hostile sense here; *hastened towards*. — ἔλκος ἀνα-: *cooling the wound*, by raising the strap which passed over it; v. 798. — τό μιν βάλε: two accs. w. one verb; τό, cogn. acc.; μιν, direct obj., *which Pandarus with an arrow inflicted on him*. — ὑπό: of place, *under*. — χεῖρα: acc. of specif., freely rendered, *his hand grew weary*. — ἀν (= ἀνὰ) δ' ἰσχωῶν: *and holding up*. — ὀλίγον, adv. *Surely Tydeus begat a son, little resembling him*. Nearly the same is said by Agam., 4, 400. — δέμας: acc. specif. — καί ῥ' ὅτε, κτέ.: subordinate clause. αὐτὰρ ὁ... ἔχων, 806, principal sentence, w. αὐτὰρ (as often in Hom. w. δέ); v. 805 is parenthet. *Accordingly, even when I did not allow him to...when he went as a messenger...I exhorted him quietly to feast...but he...challenged*, etc. So F. punctuates and explains. Am. punctuates and explains differently. The entire sentence is somewhat loosely constructed. We shall best represent the original, by adopting, as nearly as possible, the same construction in English.

809-824. σοί depends on παρά in comp. w. ἵσταμαι; φυλάσσω, sc. σέ. — προφρονέω, w. κέλομαι. Am., F. — σεῦ w. γυῖα: *your limbs*. — ἔπειτα: *after this, hereafter*. — τῷ: illative. — σέων...ἐφετμένων: by synizesis, pronounced in scanning, σῶν...ἐφετμῶν; *I still remember your injunctions*. Cf. v. 129 ff. — εἶας (εἰάω): 2d pers. sing. imperf. — τοῖς ἄλλοις: in distinction fr. Aphrodite. — οὐτάμεν (οὐτάω): aor. infin. depends on the idea suggested above in ἐφετμένων, (*you enjoined upon me*) *to wound*, etc. — ἀλήμεναι (εἰλω): aor. pass. infin. For the meaning, cf. εἰλόμενοι, v. 782. — ἀνά w. μάχην: does not suffer anastrophe.

826-834. κεχαρισμένε, χαρίζω. — τόγε: *as far as relates to this, or on this account, do not thou fear*, etc. Cf. τό, 3, 176. — ἐπ'...ἔχε: *direct... against*, etc. — σχεδὶν: adv., *near at hand*. For the form, cf. αὐτοσχεδίην, ἀντιβίην, λίην, ἄντην. — τυκτὸν (τεύχω) κακόν: lit. *a made or completed evil*, i. e. *a perfect, an unmitigated evil*. — ὅς, κτέ. There is no other allusion to this in the Il. — στεῦτο: cf. 3, 83. — τῶν δὲ λήλασται (λανθάνω): *and has forgotten these things*, i. e. his assurances to Hera and Athena.

836-845. χειρὶ...ἐρύσασα: *having drawn (him) back with (her) hand*; ὁ δέ, *and he*, referring to the obj. of ἐρύσασα, i. e. Sthenelus. — ἡ δὲ...έμμεμανία θεά: *and she, impetuous goddess*. — ἄγην: *for it (the axle) bore*, etc. — V. 841 (cf. v. 829): *immediately she directed*, etc. Notice the asyndeton, denoting haste. — ἦτοι ὁ μὲν: *he indeed*, i. e. Ares. — δὺν'.. κυνέην: *put on the helmet of Hades (the unseen one, or the invisible, fr. a priv. and ldeîn, to see)*. How Athena came by the helmet of Hades, just at this mo-

ment, or what she had done with her own helmet, mentioned v. 743, are questions that have troubled modern critics much more than they did Homer. — μή: *in order that not*, or simply, *lest*; μιν, fem., *her*.

850–863. σχεδόν...ἐπ'...ίοντες: *almost on the point of rushing on one another*. εἰμι, in the indic. and particip., often fut. — Ἄρης ὑπέρ: *Ares reached beyond*, etc. ἵππων, *of the horses* (of Diomed). Ares was on foot, having lent his horses to Aphrodite. Cf. v. 363. — τόγε: *this*, i. e. the spear (ἔγχος) of Ares. — ὑπὲκ δόφροιο w. διχθῆναι (δόσσω), *gave it a thrust so that it was sped in vain under*, etc. — ἐπέρισε (ἐπερίδω), sc. ἔγχος. — ζωννύσκετο (ζώννυμι, w. iterative ending) μίτρην: lit. *where it was girt in respect to the belt*, i. e. *where the belt was girt*. — τῇ: adv., *there*. — διὰ... ἔδαψεν, Lex. διαδάπτω. — ἐκ...σπάσεν: has the same subj. as οὔτα, sc. Διομήδης. — ὅσσον: *as loud as*. ἐπίαχον, gnomic aor. — τοὺς δὲ... Ἀχαιοὺς, κτέ.: *these, the Achæans*, etc. — ὑπό: cf. 3, 34. — τόσον, correlat. w. ὅσσον, v. 860, *so loudly did Ares*, etc.

Vv. 864–909. — Ares returns to Olympus; enters a complaint before Zeus; is healed by Païëon, the physician of the gods. Hera and Athena also return to Olympus.

864–876. οἷη...ἄήρ: *as the air appears black with clouds*. — καύματος ἔξ (notice the form of the prep. after its noun); *as a result of the heat*, or, more freely, *after a burning heat*; ἀνέμοιο, κτέ., gen abs., *when*, etc. — καρτερὰ ἔργα: cf. v. 757. — τετληότες εἰμέν: a circumlocution for the pres. indic., which is not in use. Lex. ΤΛΑΩ: *we gods endure*, etc. — σοί... μαχόμεσθα: *with you do we all wrangle*, or *you do we all blame*. ἦ τε relates to κούρην (i. e. Athena).

878–887. ἐπιτείδονται, δεδμήμεσθα: notice the change of person. — ἕκαστος: in appos. w. the subj. of δεδ- (fr. δαμάω), *and we, each one, are subject to you*. — ταύτην...προτιβάλλει (προσβάλλω, in the mid., *to cast one's self against*, hence *to oppose*), *this (goddess) you do not oppose either*, etc. ἀνιείς, Lex. ἀνίημι, III. 2. — ἐπεὶ...ἐγείναο: *since you yourself begat*, etc. Homer seems to know nothing of the myth, that Athena sprang from the head of Zeus. — Vv. 883, 884, cf. vv. 458, 459. — ὑπὴναικαν (ὑποφέρω) ...πόδες: an acknowledgment not very creditable to the god of war. — κέ, join w. ἐπασχον. The protasis is readily supplied by the mind; (had it not been so, i. e. had not my swift feet borne me away), *surely, I should long suffer woes there* (αὐτοῦ, i. e. on the battle-field) *among*, etc. ἦ κε...ἔα (= ἦν, Att.), or, *though alive, should be*, etc. — τυπῆσιν: dat. cause or means.

889–898. ἄλλοπρόσαλλε: cf. v. 831, *thou wavering turncoat* (D.). — Vv. 890, 891, cf. I, 176, 177. — ἀάσχετον = ἀσχετον: *intolerable*. — τῷ: illative. — κείνης limits ἐννεσίησιν (Lex. ἐνεσία). — V. 895. The sudden

change in the tone of Zeus is occasioned by the recollection that Ares is his son. *ἐχοντα*, supplementary particip., *I will not endure that you much longer have*, etc. — *ἰμοὶ...μήτηρ* : *and your mother bore you to me*. — *τεῦ* (enclit.) = *τῷ*; *γένευ* = *ἐγένον*, *but if you had been born from any other of the gods*, etc. — *ἐνέτρεπος Οὐραν-* : *lower than the sons of Uranus*, i. e. the Titans, who were chained in Tartarus. So the word *οὐραν-* is understood in this passage.

899-905. *ἀνώγειν* : plupf., 3d pers. w. movable *ν* ; cf. *βεβλήκειν*, v. 661 ; impf. in meaning. — Vv. 900, 901, cf. vv. 401, 402. — *ἐπειγόμενος συνέπηξεν* : lit. *hastening curdles*, i. e. *quickly curdles*. — *ὑγρὸν εἶον* : *when it is a fluid* ; opp. to *συνέπηξεν*. — *περιστρέφεται*, sc. *γάλα* ; *κυκῶντι* (*κυκάω*), dat. of agent ; *and it is stirred very rapidly by the one mixing (it)*. — *ἔσσειν, ἔννυμι*.

ILIAD VI.

Vv. 1-71. — The Achæans victorious.

1-11. **οἰώθη**: *was left alone*, i. e. *was abandoned by the gods*. Cf. 5, 907 ff. — **πολλά**: adv., *much, furiously*. — **ἐνθα καὶ ἐνθα...πεδίοιο**: gen. w. adv. of place, *here and there in the plain*. — **ἀλλήλων** depends on **ἰθυνομένων**: *while they aimed at one another*, etc. H. 574, c; G. § 171. — **πρῶτος**: *first (of all)*, i. e. *after the withdrawal of the gods*. — **φῶς** (φῶς, φάος)...**ἔθηκεν**: *brought* (lit. *placed*) *light*, etc., a metaphor, which is as readily understood in Eng. as in Greek. — **τέτυκτο** (τεύχω): *had been made*; or simply, *was*. — Vv. 9-11, cf. 4, 459-461.

14-19. **ἀφνειὸς βιότοιο**: cf. 5, 544, N. — **φιλέσκειν** (φιλέω, iterat. ending): *he used to treat all in a friendly way*, i. e. *he used to entertain all*. — **ὀδῶ ἐπι**: anastrophe. — **οἰκία** (ᾶ: οἰκία of declens. 1st has ᾶ), obj. of **ναίων**. — **οἱ**: dat. of interest w. **ἤρκεσε**, *averted from him* (lit. *for him*). — **ἀμφω...ἀπηύρα** (two accs. w. one vb.): *he* (i. e. Diomed) *took away from both*, etc. **αὐτὸν...Καλ.**, appos. w. **ἀμφω**, *from him*, etc. — **γαίαν ἐδύτην**: *entered the earth*; cf. **δύσαι δόμον** "Αἰδος εἰσω, 3, 322.

20-28. **Εὐρύαλος**: Euryälus, a companion of Diomed. — **βῆ μετὰ**: *he went in pursuit of*. — **νύμφη νηῖς**: *a naiad nymph*, i. e. *a nymph dwelling in fountains*. — **τέκ'** (= ἔτεκε)...**Βουκολ-**: *bore to*, etc. — **ποιμαίνων...μίγη** (= ἐμίγη, fr. μίγνυμι), sc. **Βουκολίων**; **μίγη, κτέ.**: *had intercourse (with the nymph) in love*, etc. Cf. 3, 445. — **Μηκιστηιάδης**: *the son of Mecisteus*, i. e. Euryälus.

32-50. **ἐνήρατο, ἐναίρω**. — **ναῖε**, sc. "Ελατος. — **εὐρρείταο, εὐρρείτης** = **εὐρείτης** = **εὐρεῆς**. — **ἔλε** = **εἶλε**, **αἰρέω**. — **πεδίοιο**: gen. of place; *fleeing bewildered over the plain*. — **ἄξαντε, ἄγνυμι**. — **ἐν πρώτῳ ῥυμῷ**: *in the first (part of)*, i. e. *in the forepart of the pole*. — **αὐτὸ μὲν**, in contrast w. **αὐτὸς δέ**; *went themselves, went alone*; *but he himself*, i. e. Adrastus. — **ἀτυξ-φοβέοντο**: two synonymous words, to strengthen the expression, *were fleeing panic-stricken*. — **ἔξεκυλίσθη, ἐκκυλίω**. — **λαβὼν...γούνων**: cf. 1, 407, N. — **Ζώγρει** (ζωγρέω), imperat., sc. **ἐμέ**. — **ἐν...πατρός**, sc. **δόμῳ**: *in the house of*, etc.; a common ellipsis. — **χαλκός, κτέ.**: appos. w. **κειμήλια**. The abundance of gold, often finely wrought, is among the most surprising discoveries at Hissarlik (Troy) and at Mycenæ. Copper, nearly pure, was the

most common metal. Bronze, of about 90 per cent. copper and 10 per cent. tin was comparatively rare, and used chiefly for armor. The observing student must have been struck with the fact that iron or steel (*σίδηρος*) is rarely mentioned. No traces of it, up to this time, have been found in old Mycenæ or in Hissarlik. Cf. Schl. Mycenæ; Gladstone's Preface, p. x. — *τῶν*, relat., limits *ἀποινα*: *εἰ κεν πεύθοιτο* (*πυνθάνομαι*), *of which my father would give thee...*, *if he should learn that I (was) alive*, etc.

51-60. Cf. 2, 142; 3, 395. — *μὲν*, obj. of *δώσειν*, *was about to give him*, etc. — *ἐπὶ νῆας...καταξίμεν* (fut. infin. denoting purpose): *to conduct (him) to*, etc. — *θῆων*: *θίω*. Not to be confounded w. *θεῶν*, gen. pl. of *θεός*. — *ᾧ πέπον*: not in a good sense here. Cf. 2, 235. "*Soft-hearted Menelaus*" (D.). — *ἣ σοι* (dat. of interest), *κτε.*: *surely, the best things have been done to you in your house by*, etc.; bitterly ironical. — *ὑπεκφύγοι*, optat. of wishing, without *ἄν*: *may no one of these*, etc. — *μηδ'* (v. 58), repeated and strengthened in v. 59: *κοῦρον ἔοντα* agrees with *δντωα*, and is thrown in to show more emphatically the sex of the unborn infant; *δς* is here demonstr.; *and may not he, whom the mother bears in her womb, being a male child, may not even he escape; but may*, etc.

62-71. *αἵσιμα παρειπών*: *advising what was fitting*. So Cr., Seil., et al. Some, however, take it in the sense, *advising fatal (measures)*. — *ὁ δέ*, i. e. Menelaus. *χειρὶ*, dat. of inst., *with his hand*. — *οὔτα* (*οὐτάω*), aor. The imperf. is *οὔτα*. Why? — *ὁ δέ* (v. 64), Adrastus: *ἀνετράπετο*, *fell backward*. — *ἐνάρων ἐπιβαλλόμενος*: lit. *casting himself upon*, etc.; i. e. *aiming at spoils*. — *ὥς*: final conj., *so that, in order that*; *πλείστα*, sc. *ἔναρα*. — *τὰ* (sc. *ἔναρα*)...*νεκρῶς...συλήσετε*: two accs. w. one verb.; *you will, undisturbed, strip these from the bodies that lie dead*, etc.

Vv. 72-118. — The soothsayer Helēnus directs Æneas and Hector first to stay the flight of the Trojans, and then that Hector repair to the city to exhort the aged men and the matrons to offer vows and prayers.

73-85. *αὔτε*: *on the other hand*. — *κὲν...εἰσανέβησαν, εἰ μὴ...εἶπε*: suppos. contrary to reality; *would have gone up into Ilium (driven) by... subdued* (*δαμέντες, δαμάζω*) *by*, etc., *had not Helenus*, etc. — *πόνος*: *labor, toil* (of war). — *μάχεσθαι, φρονέειν*, depends on *ἀριστοι*, *best for every purpose, both to fight*, etc. — *στήτ' αὐτοῦ*: *stand here*. — *πάντῃ ἐποیحόμενοι*: *going against (them, i. e. the people), resisting (them) at every point*. — *πρὶν...πεσέειν*: *before they, fleeing, again fall*, etc. *πρὶν* w. infin.; *γενέσθαι*, same const. w. *πεσέειν*, *and become a rejoicing*, etc. — *ἐποτρύνητον*: 2d pers. dual, subjunc. — *ἡμεῖς*: *we*, i. e. all the Trojans except Hector, who is directly addressed, v. 86. — *τειρόμενοι*, agrees w. *ἡμεῖς*, is concessive; *μάλα* and *πέπ* strengthen the assertion; *though very greatly oppressed*.

86-96. Ἔκτορ: notice the prominence given to this word; ἀτὰρ σύ, antithetical to ἡμεῖς μὲν. — ἡ δέ: subj. of θεῖναι (imperat. 3d pers.), *let her, assembling, etc....place, etc.*; νηόν, acc. as obj. of motion. In prose els would regularly be expressed; ἐν...ἀκρῃ, *in the highest part of the city, i. e. in the acropolis*; πέπλον, obj. of θεῖναι; ὅ = ὅς, as often in Hom., *which seems to her to be, etc.* οἱ...αὐτῇ, *to her herself*; ἐπὶ γούνασιν is best rendered directly after θεῖναι, *let her...place on the knees of, etc., the robe, etc.* — καὶ οἱ ὑποσχίσθαι: also imperat., *and let her promise to sacrifice to her (to the goddess)*; ἥνις, acc. plur., agrees w. βοῦς. — αἶ κ' ἔλεησῃ: *if peradventure she will pity, etc.* — ἀπόσχη, ἀπέχω: *if she will avert from, etc., the son of, etc.*

99-118. ἐδεξίμεν: plupf. as impf. See Gram. δέδοικα or δέδια; *nor did we ever so fear, etc.* — ὅδε: *this one, i. e. Diomed.* — τις: the indef. pron. followed by οἱ, enclit.; hence, written together, τῖς οἱ; μένος, acc. of specif. — Vv. 103-106, cf. 5, 494-497. — φᾶν (= ἔφασαν)...κατελθέμεν, *and they affirmed that some one of the immortal (gods) had come down, etc.*; ἐλέλιχθεν = ἐλελίχθησαν (fr. ἐλελίξω). — βείω (= βῶ, fr. βαίνω), *that I may go, etc.* — γέρονσιν...βουλευτῇσι: attributive appos.; lit. *to the aged men counsellors*; i. e. *to the aged counsellors*; or, if the first word is understood, not of age, but of rank, *to the venerable counsellors.* — ἀρίσασθαι, ὑποσχίσθαι depend on εἰπω, *to pray to the gods, etc.* — ἀμφί, adv.; μὲν, obj. and δέρμα, subj. of τύπτε; σφυρά, αὐχένα, partit. appos. w. μὲν, *and at both extremities, the black shield (lit. hide) smote him on, etc.* ἀντυξ, appos. w. δέρμα, *the rim, which ran (around the) extreme (part of), etc.*

Vv. 119-236. — Glaucus and Diomed meet on the battle-field.

119-140. Notice πάις as synonym. w. υἱός. Cf. Xen. Anab. 1, 1, 1. — ἐς μέσον ἀμφοτ.: cf. 3, 77; συνίτην, σύν, εἴμι. — ὄπωπα, sc. σέ. — ὃ τ': *because, cf. 1, 244*; ἔμεινας (μένω), trans., *thou hast awaited, etc.* — δυστήνων, κτέ.: *children of unfortunate (parents) meet, etc.*; "unfortunate" because they must soon mourn the death of their children; μένει, dat. fr. μένος; ἀντιώσωιν, ἀντιάω. — τις, appos. w. the subj. of ἐλήλουθας, sc. σύ. Notice the mixed const. H. 750; G. § 227. — οὐδέ γὰρ οὐδέ: cf. 5, 22, note. — σεῦε...Νυσηῖον, sc. ὄρος, *drove...down the sacred Nyseian mount.* — δύσεθ' (= ἐδύσετο = ἐδύσατο)...κατά, *sunk beneath, etc.* — δαιδία, sc. αὐτόν or μὲν, obj. of ὑπεδέξατο, *received (him), etc.* — τῷ...ὀδύσαντο (ὀδύσσομαι): *were angry at him (Lycurgus).* — ἐπεὶ...ἀπήχθετο: *after, or since, he became odious to, etc.*

141-149. οὐδ' ἄν, κτέ.: *but I would not, etc.* — οἱ...ἔδουσιν: *who eat the fruit of the earth*, — a standing description of men, in distinction from the gods. — ἄσσον ἔθ' (= ἔτε), ὥς, κτέ.: *approach nearer, that, etc.* — ὀλίθρον πέλατα: *the limits of destruction*; cf. τέλος θανάτοιο, 3, 309. — οἷη...

ἀνδρῶν: as is the generation of leaves, such is that of men also. Notice the use of **δέ** here, connecting a demonst. to a relat. clause; a rare usage, and not easily translated. — **τὰ μὲν... ἄλλα δέ τε**: partitive appos. w. **φύλλα**; (of) leaves, the wind scatters (lit. pours) one generation (τὰ μὲν τε) on the ground, but the forest, blooming, puts forth others. — **ἴσως** limits **ᾠή**. — **φύει** (v. 149), intrans. here; usually trans. in the pres. and intrans. in the aor. and pf.

150-159. εἰ... δαήμεναι: conclusion omitted, but readily supplied by the mind; but if you wish, etc. (I will rehearse to you the story), in order that, etc. — **πολλοὶ... ἴσασιν**: and many men do know it; parenthetical. — **ἴστι**: notice the asyndeton; there is, etc. **Ἐφύρη**, the ancient name of Corinth. — **μυχῷ Ἄργεος**: in the interior of Argos (meaning here the whole of Peloponnesus, or, possibly, the whole of Greece). — **δ**: relat. pron., masc. = **ὅς**. — **Σίσυφος**, repeated, as often in poetic style. Follow, in translating, the order of the Greek clauses. Sisyphus is represented in *Odys. XI. 593 ff.* as rolling an immense stone up a high hill in Hades. The line of Pope is celebrated for the adaptation of sound to sense, —

"Up the high hill he heaves the huge round stone,"

and that of Hom. describing the descent of the stone is equally good, —

... τότε' ἀποστρέψασκε κραταῖς
αὐτίς· ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

Read the last line metrically. — **οἷ** v. 157, against him. — **Προῖτος**, king of Tirys, whither Bellerophon had fled for refuge: **μήσατο, μήδομαι**. — **ὅς**: in that he. *H. 882*; **ἔλασεν**, sc. **μιν**, drove (him, i. e. Bellerophon). — **φίρτερος ἦεν**, sc. **Προῖτος**. — **Ἄργείων** limits and explains **δήμον**. — **ἔδασσαν**, sc. **αὐτοὺς**, them, i. e. the Argives.

160-170. τῷ, Bellerophon. — **ἐπεμήνατο, ἐπιμαίνομαι**. — **κρυπ. φιλιγγήμεναι** (μῖγνυμι): to enjoy his love secretly. — **φρονέοντα** agrees w. **τόν**, she did not persuade him, purposing, etc. — **Βελλεροφόντην**: defin. appos. w. **τόν**. — **τεθναίης**: optat. of wishing, may you die. — **ἢ κάκτανε, κατάκτανε** (κατακτείνω), or do thou slay. — **ἰθελούση** agrees w. **μὲ** = **μοί**: an instance of the elision of **οι**. Cf. *1, 170, σ' for σοι*. — **οἷον ἄκουσεν**: at what he heard, or in that he heard such a thing. Cf. *ὅς*, v. 158, note. — **κτείνειν**, sc. **Βελλεροφόντην**. — **σήματα λυγρὰ**: baneful signs; not usu. thought to be alphabetic writing, but some kind of hieroglyphic. — **γράψας**: having engraved. Cf. *4, 139, ἐπέγραψε: ἐν πίνακι πτυκτῷ, in a folded tablet*. Cf. *Dic. Antiqq. art. Tabulae*. — **θυμοφ-πολλά**, sc. **σήματα**. — **ἠνώγειν**: 3d pers. sing. plupf. w. movable **ν**. Cf. *5, 899, N*.

176-189. καὶ τότε, κτέ.: then he both questioned him and demanded, etc. — **ὅττι** = **ὅτι**: indef. relat., which (whatever it might be) he brought, etc. — **Χίμαιραν**: proper name, *Chimæra*; in v. 181, as comm. noun. — **ἐκέλευσεν**, sc. **μιν**: commanded (him, i. e. Bellerophon). — **γένος**: pred. w.

ἐην, abstract for concrete; a descendant of gods and not of, etc. θεῖον, adj. qualifying γένος. — ἀποπνέουσα (ἀποπνέω) agrees w. ἡ δέ: *breathing out terribly the force of*, etc. — τὴν μὲν, i. e. Χίμαιραν. — Σολύμοισι: the Solymi, a warlike people in Lycia. — V. 185: lit. *he affirmed that he entered this, the fiercest battle of men*; or more freely, *he said this was the fiercest...which he had entered*. Cf. 3, 153, note. — τῷ, sc. Βελλεροφόντῃ; ὕφαιεν; subj.? ἀναξ Λυκίης, for him in returning, the king contrived, etc. — κρίνας: *having selected*. — λόχον: an ambuscade; cf. 1, 227.

191-205. ἐόντα: supplement. particip., sc. αὐτόν, *that he* (Bellerophon) *was the brave descendant*, etc. — αὐτοῦ, adv. — ἦν, possess. pron. — καὶ μὲν οἱ (dat., as appears from the accent of μὲν), *and for him*, etc. — τέμενος... ἐξοχον ἄλλων: a piece of land excelling others; καλόν, sc. τέμενος, a beautiful (field) of planted and of arable land; φυταλιή, a piece of land planted either with vines or with fruit-trees. — ἡ δ' ἔτεκε, v. 196, and she (the daughter of the king, v. 192) bore, etc. — καὶ κείνος: he also, i. e. Bellerophon as well as others, especially Lycurgus; v. 140. — ὃν θυμὸν κατέδων: Cic. Tusc. Quæ. 3, 26, renders this, *ipse suum cor edens, eating his own heart*. Derby renders it, *wearing away*, etc., — not a very apt expression. — τὴν δέ, sc. Λαοδάμειαν.

208-221. ὑπέροχον agrees with the subj. of ἐμμεναι, sc. ἐμέ: *always to be brave and to be eminent above others*. — ἔγχος μὲν, κτέ. Notice the asyndeton, rendering the narrative more lively: *he planted his spear*, etc.; thus indicating that he would not fight. — αὐτὰρ δ: moreover he (Diomed). — μελιχίῳσι, sc. ἔπεισι: cf. 4, 256. — ξείνος...παλαιός: an ancient paternal guest; because his grandfather was the guest of Diomed's grandfather. Perhaps no more striking instance can be found of the strength of the ties of hospitality. — ξανθία: gifts of friendship. — ἀμφικύπελλον: cf. 1, 584. — καὶ μιν, i. e. δέπας. — ἰών: fut., *when I was about to set out*, i. e. for the Trojan war. — ἐν δώμῃ, join w. κατέλειπον.

222-236. Τυδεία, Tydeus, father of Diomed. Notice here the acc. w. μέμνημαι; κάλλιφ' = κατέλειπε. — ὅτ' ἐν, κτέ.: an allusion to the war of the seven Argive princes against Thebes. — τῷ: illat., *therefore*. — σὺ δέ, sc. μοι ἔσσι ξείνος, and you (to me) in, etc. — τῶν, i. e. Λυκίων, limits δῆμον. — καὶ δι' ὄμλου: through the crowd also, as well as in single combat. — πολλοί...Τρῶες, sc. εἶσιν, κτείνειν, *there are many...for me, to slay*, etc. In some editt. a comma is placed after κτείνειν and that after ἐπικούρου is omitted. — ὃν, obj. of κτείνω, as well as of πόρῃ. — ὃν ἂν δύνῃαι: *whomsoever you may be able (to slay)*. — ἐπαμείβομεν: subjunc., *let us*, etc. — καὶ οἷδε: these also, i. e. the Greeks and Trojans. — Γλαύκῃ...ἔβλετο: *took away from Glaucus*, etc. ὅς, in that he, etc. — χαλκείων, ἐννεαβοίων: gen. of value; *golden for bronze (armor), that worth a hundred oxen for that worth nine*. Observe that value is here denoted by a certain number of

oxen. Coined money is not mentioned in Hom. Cf. 2, 449. This passage indicates also the relative value of χρυσός and χαλκός, *bronze*; or *copper* with a very small percentage of *tin*. Cf. Schliemann.

Vv. 237-311. — Hector in Troy. On the acropolis, near the palace of his father, he meets his mother Hecābe (or Hecūba), who, with the aged women, proceeds to make the offering in the temple of Athena.

237-253. The narrative is here resumed which was broken off at v. 118. — φηγόν: *the oak-tree* was without the Scæan gate, but not far away; and hence the two are mentioned together, the more important first in order. — ἀμφ'...θεόν (notice the accent, distinguishing it fr. θεόν, acc., *a god*) *around him ran*, etc., *inquiring about*, etc. — ἐφῆπτο, ἐφάπτω. — ἔκανεν, sc. ἔκτωρ. — ξιστῆς...τετυγμένον (τεύχω): *made with polished porticos*. — αὐτῷ, sc. δόμῳ: *ἐνεσαν, ἐν, εἰμ.* — κουράων, w. θάλαμοι: *twelve-roofed chambers of polished stone belonging to his daughters*. — ἐτέρωθεν...αὐλῆς: *on the other side, opposite* (the chambers of the sons), *within the court-yard*. — ἐνθα (v. 251): *there*, i. e. when he had reached Priam's beautiful house, v. 242. — οἱ depends on ἐναντίῃ: *his fond mother met him* (lit. *came opposite to him*). — Λαοδίκην ἐσάγουσα. Critics are about equally divided in their interpretation of this phrase; some taking the particip. as intrans., *going to Laodice*, i. e. *to the house of*, etc.; others render, *leading* (into the house) *Laodice*. The reading of Düntz., Λαοδίκην ἐρ' ἄγουσα does not seem to me probable. I prefer the rendering, *leading*, etc. — ἐν...φθί, ἐμφύω. In what tenses intrans.? χερσί, partit. appos. w. οἱ, *clung to him, to his hand*; or, more freely, *clung to his hand*. — ἵπος, κτέ.: cf. I, 361.

255-262. τέρουσι, sc. Τρώας. — ἐνθάδε, join w. ἐλθόντα: *ἀνασχεῖν* (ἀνέχω) depends on ἀνῆκεν (ἀνίημι), *has prompted you, having come hither, to raise ...from the highest part of*, etc. — ὅφρα κέ...ἐνείκω (φέρω): *till I bring*, etc. ὡς σπελσῆς (σπένδω), *that, in order that*, etc. — καὶ αὐτός = καὶ αὐτός: *and then you yourself also will receive benefit if*, etc. πῖρσθα, πίνω. — ἄλλα, pres. μέγα, adv., *increases strength greatly for*, etc. — ὥς, relat., *as you have become weary in defending*, etc.

264-285. μή...ἄειρε: something deprecated, *do not*, etc. — μή...λάβωμαι: *lest*, etc., or *for fear that you...and that I forget*, etc. — πεπαλαγμένον (παλάσσω), agrees w. the subj. of εὐχετάσθαι, *that one smeared with...pray*, etc., *is not permitted*. — Vv. 271-278, cf. vv. 90-97. — εἰπόντος (v. 281), sc. ἐμοῦ, *to listen to me*, etc. — ὥς κέ...χάνοι (χαλνώ): optat. denoting a wish with κέ (a rare const.); *O that the earth would yawn to receive him on the spot* (κέ, if it were possible). — μέγα, w. πῆμα. — τοῖό τε παῖσιν (blunders have often confounded this w. πᾶσιν): *and to his sons*. φρένα is

sometimes taken as subj. of ἐκλελαθέσθαι (aor. w. reduplicat. fr. λανθάνω), *that my heart had forgotten*, etc. Am., Düntz., Faesi, et al., take it as acc. of specif., *that I had forgotten in heart*, etc.

286-296. ἡ δέ: *but she*, the mother of Hector. — ποτὶ μέγαρον (plur. because it contained many apartments): *to her palace*, i. e. to that part of the house of Priam which belonged especially to herself. She had before been standing perhaps at the entrance, or in the court. Cf. vv. 242, 251. — ταί relates to ἀμφιπόλοισιν (masc. or fem.). — ἐς θάλαμον: *into her chamber*; probably in a retired part of her palace; κηῶντα (κηῶεις), join w. θάλαμον. — ἐνθ' ἔσαν οἱ (dat. of possession): *where there were to her, where she had*. — τὴν ὁδὸν ἣν: acc. of extent, *on that voyage, on which*, etc. — τῶν ἑνα: *one of these* (robes). — δῶρον: appos. w. the obj. of φέρε, *bore (it) as a gift*. — ὅς: (*that one*) *which*; ποικίλμασιν, *in its decorations*; denoting, it is thought, both the embroidery and the variety of colors. — ὥς = ὡς, *as, like*; placed after the word to which it belongs; hence, accented. ἀπέλαμπεν, ἔκειτο; subj.? πέπλος, *the robe*, which she had selected. — νείατος ἄλλων: lit. *the lowest of others*, — a common form of solecism. We avoid the solecism by saying, *the lowest of all*. — μετασεύοντο, μετασεύω.

298-311. τῇσι...ᾤξε (οἶγνυμι): *opened for them*, etc. — ἄξον: *break*; notice that the 1st aor. of αἶγνυμι is used; but the 2d aor. of ἀγω. — καὶ αὐτόν: *that even he himself*, subj. of πεστέιν. — ὅφρα τοι...ἱερεύσομεν (subjunc.), *that we may*, etc. — ἀνένευε: ἀνανεύω.

Vv. 312-368. — Hector in the palace of Paris.

312-316. αἱ μὲν: *they*, the Trojan matrons. — πρὸς δώματα...καλά, τὰ β' αὐτός, κτέ., is best rendered by following nearly the Greek order: *to the house of Alexander, the beautiful house, which he himself*, etc. Paris appears to have been in every respect the most stylish gentleman of the age. — οἱ οἱ (notice the difference in form. How does the former word show that the latter is enclitic, and hence the dat.?): *who had made for him*, etc. — θάλαμον...αὐλήν: *a chamber, hall, and court*. (D.)

318-331. ἐνθα: *there* (v. 313). — ἔχ' = εἶχε, *held*: ἐνδεκάπηχυν, an enormous length, suited only to an Epic hero (Düntz.) — πάροιθε...δουρός: *in front of the shaft*; χρύσεος, two syllables, by synizesis. — τὸν δ' εἴρ': *and he* (Hector) *found him* (Paris); ἀφῶντα, ἀφάω. — Δαιμόνι: cf. N. 1, 561. — καλά, adv.: χόλον, obj. of ἐνθεο (= ἐνέθου, fr. ἐντίθημι). Hector attributes the withdrawal of Paris from the army to ill-humor at the Trojans, occasioned, perhaps, by their undisguised dislike of him. — σὺ δ'...καὶ ἄλλῳ: *and YOU* (not less than I) *would contend with another man also*; μεθιέντα...πολέμοιο, *withdrawing from, avoiding*, etc. μὴ, *for fear that, lest*; πυρὸς δῆϊοιο θέρηται, *burn with hostile fire*.

333-348. Cf. 3, 59; 1, 76. — **Τρώων**: objective gen. w. **χόλω** and **μεύεσσι**, *not so much from anger and indignation at*, etc. — **αὐτῷ**, join w. **μοί**, *to me myself also*; **ὥδε...ἔσσεσθαι**, *that it will be better thus*. — **ἐπαμβέβηται**: lit. *changes itself towards*, i. e. *fluctuates among men*. — **ἐπιμένω**: **δύω**, aor. subjunc., *let me put on*, or *I will put on*, etc. — **μέταμι** (**μετά, εἰμι**): fut. Lex. II. — **σέ**, obj. of **κικήσεσθαι**. — **τὸν δέ** (v. 342), Paris: **τὸν δέ** (v. 343), Hector. — V. 344: notice here again the reproaches which Helen casts on herself. Cf. 3, 180. Observe also here **ἐμεῖο**, while in 3, 180, the adj. pron. is used. — **μέ**, obj. of **προφέρουσα**: **ὄφελε** has for subj. **θύελλα**, and denotes a wish which cannot be realized. Cf. H. 721, b; G. § 251, 2; **ὥς**, st. **εἴθε** or **εἰ γάρ**, often in Hom., rare in Att., *O that on that day when*, etc., *an evil blast of wind had borne me swiftly away* (lit. *had gone bearing me away*), etc.; **πρῶτον**, *at first, at the dawn of life*; **ἐνθα** denotes either time or place, and is either relative or demonstrative; *then, there, when, where*. I render it here *where*. — **ἀπόερσε**, see Lex.: notice the omission of **ἀν**. H. 746, b; G. § 222, Note 1, *where a wave had washed me away before*, etc.

350-368. **ἀνδρός** limits **ἀκοιτις**: **ἔπειτα**, *thereupon*, or *therefore would that I were*, etc. — **ἐς ᾗδῃ** (fr. **οἶδα**): *who knew, who might know*. — **φρένες ἔμπροσθεν**, sc. **εἰσίν**. — **τῷ**: illative; **μὲν**, subj. of **ἐπαυρήσεσθαι**. — **φρένας**: partitive appos. w. **σέ**, *has encompassed you especially, in mind*, i. e. *has encompassed especially YOUR mind*. — **ἐνεκ' αὐτῆς**: *on account of the mischief* (i. e. *the mischievous conduct*) of, etc. Cf. 3, 100. — **μέ**, obj. of **κάθιζε** (causative). — **ἐπίσονται, ἐπισεύω**. — **οἱ μέγ'** (adv.), **κτέ.**: lit. *who have greatly a longing*, etc., i. e. *who have a great longing for me*, etc. — **τοῦτον**, Paris. — **ἤ...ἤ**: *whether...or*.

Vv. 369-502. — Meeting and parting of Hector and Andromache.

371-379. **εὖρ'** = **εὖρε**, **εὐρίσκω**. — **πύργῳ ἐφ' ἑσπότηκα**: *stood upon*, etc.; cf. 3, 149, N. on **ἐπὶ πύλῃσιν**. — **ἐπ' οὐδόν**, join w. **ἰών** (fut.), not w. **ἔσται** (which would take **ἐπὶ** w. the dat.; cf. **πύργῳ ἐφ'**, v. 373): *he stood, about to go towards*, etc. — **εἰ δ' ἄγε, κτέ.**: *but if (you will), come! speak to me*, etc.; **ἄγε**, interjec. Cf. 1, 302. — **πῇ**: interrog., Lex. II. 2 (**πῇ** (enclit.)), indef.), *whither went?* etc.; *has she gone?* etc. **ἐς** w. gen. always elliptical. Cf. **ἐν** w. gen. v. 47, N. — **γαλῶν**: *sisters-in-law*; **εἰνατέρων**, *sisters-in-law of a husband*.

382-398. **μάλα** by its position naturally goes w. **ἀνωγας**: *since you earnestly exhort (me)*, etc. Supply after this clause the thought, **ἐρῶ**, *I will speak*. For a similar ellipsis, cf. v. 150. — **Τρώας**, subj. of **τελεσθαι**. — **Ἥ**: cf. 1, 528. — **ὁδόν**: acc. of extent, *by the same way*, etc., *along* (**κατά**), etc. — **τῇ**: adv., *here*, or *by this*. **διεξιμεναι, διὰ, ἐξ, ἰέναι**. — **Ἡερίων**, though an emphatic repetition of the preceding word, is yet made to agree in case

with the following relat. *ὅς*. — **Θήβη**: dat. of place, poetic usage for *ἐν* w. dat. — Notice the resumptive force of *δή* after *τοῦπερ*, *the daughter of this one, I say*. — **Ἑκτορι** is usu. explained as dat. of agent, *was held (as wife) by*, etc.

399-408. **ἡ οἷ...ἤντησ'** (*ἀντῶν*): *she then met him*. — **παῖδ'...ἀταλῶφρονα**, obj. of *ἔχουσα*, which agrees w. *ἀμφίπολος*. — **νήπιον αὐτῶς**: *so young*, calling marked attention to the youth of the child, who was borne in the arms of the nurse: — **οἶος** (notice the breathing)...**Ἑκτωρ**: *for Hector alone*, etc. The people called Hector's little son, Astyanax (*ἄστν, ἀναξ*), in compliment to the father, as the defender of Troy. — **οἱ ἄγχι παρίστατο**: *οἱ* w. *παρ*·; see L. & S. *ἄγχι*; *stood close by his side*. — V. 406, cf. v. 253. — **Δαιμόνι**: here, as usu. elsewhere, simply a courteous form of address. Cf. v. 326, N. — **ἦ**, subj. of *ἔσομαι*, relates to *ἐμέ*.

411-424. **ἀφαμαρτούση** relates to *ἐμοί*, takes *σεῦ* as indirect obj., *being deprived of you*. — **ἐπεὶ...ἐπίσπης** (*ἐφέπω*, III): *after you (emphatic) shall have*, etc. — **ἄχ'** (*ἄχεα*, fr. *ἄχος*), sc. *ἔσται μοι*. — **ἐκ**, v. 415, join w. *πέρσεν* (*πέρθω*). — **κατέκχη**: *κατακαίω*. — **ἐπὶ...ἔχεεν** (*ἐπιχέω*), sc. *αὐτῷ*: *heaped a mound over (him)*. — **περὶ**, sc. *αὐτόν*. — **οἱ δέ...οἱ μὲν** (= *μὴν*): same const. as 3, 132-134; see N.: *lit. those who were to me in the palace seven brothers, all on one day*, etc. — **Ἄιδος εἶσω**: cf. 3, 322, where *δόμον* is expressed. — **ἐπὶ** (v. 424) w. dat. denotes here situation, *near, by, or among*.

425-439. **μητέρα**: emphatic position; obj. of *ἀπέλυσε*; *but my mother, who*, etc., *after he brought her hither*, etc., *her he released*, etc.; **τήν** (v. 427) repeats for perspicuity the idea *μητέρα*. — **βάλ'**, sc. *τήν*: *smote (her)*. — **Ἑκτορ, ἀτὰρ σύ, κτέ.** Cf. v. 86. Notice the abruptness of the transition, imparting great liveliness to the narration. — **αὐτοῦ**, adv. — **ὀρφανικόν**, and **χήρην**, pred., *make not your child an orphan*, etc. — **ἀμβατός** (= *ἀναβατός*): Cr. and some others read *ἀμβατος*. — **ἐπλετο** (*πέλω*): *was (and has continued to be)*; may be rendered as pres., *is*. — **τῇ γε**: *here, at this point*. — **ἦ πού τις...ἦ νυ**: *either some one perhaps...or (if this was not so) then even their courage*, etc. **ἔτισπε**: so accented in all editt., yet the rule (Hail. 368, a, and in most grammars) would require *ἐνίσπε*; compounded of *ἐνί, ἔπω*, aor. *ἔσπον*; *σφίν* w. *ἔτισπε*, *told them* (that the wall at this point was easily scaled).

441-449. **τάδε πάντα**: *all these things*, i. e. all that Andromache had said to him; especially v. 410 ff. and v. 432. — **γύναι**: often used, as here, in the most respectful address. — **ἄνωγεν** (*ἄνωγα*), sc. *ἀλυσκάζειν*. — **ἀρνύμενος**: *ἀρννμαι* means, first, *to win, acquire*, cf. I, 159; second, *to defend, vindicate* (what one has acquired), as here. — **ἐμόν**, sc. *κλέος*: *αὐτοῦ*, same const. as *κυνώπιδος*, 3, 180, cf. note; *and my own* (glory). — Vv. 447-449, cf. 4, 163-165. Scipio is said to have repeated vv. 448, 449, among the ruins of Carthage, while standing at the side of his friend Polybius, and to

have predicted in these words the fall of Rome. Appian, Lib. VIII. Cap. cxxxii.

450-465. **Τρώων**: obj. gen. w. **ἄλγος**, but *grief lies not so much on my heart for the Trojans in future, nor for, etc.* — **πολλές**: notice the accent; fr. **πολύς**. — **δσον σεῦ** (accented, emphat.): *as for you*. — **δακρυόεσσαν ἄγεται**, sc. **σέ**. — **ἐλεύθερον ἡμαρ**: *day of freedom*; cf. **δούλιον ἡμαρ**, *day of servitude*, 463. — **πρὸς** (denoting the agent) **ἄλλης**: *at the command of another*. — **κέν...ιστὸν ὑφαίνοις**: *you would weave a web*; cf. 3, 125. — **Μεσσηίδος, Ὑπερείης**. "If Hom. intends to mention fountains in Greece, he only selects names of frequent occurrence. Fountains of these names afterwards existed in Thessalian Pheræ. A fountain, Messēis, is mentioned by Pausanias at Therapne in Laconia." Düntz. — **ἐπικείμεται**, sc. **σοί**. — **τις** (enclit.): *one and another, or many a one shall hereafter* (**ποτέ**) *say, etc.* **κατὰ...χέουσιν**, sc. **σέ**, obj. of **ιδών**. — **ἦδε**: *that is, or yonder is, etc.* — **μέ**, obj. of **κατὰ...καλύπτει**: optat. without **ἄν**, a wish; *may a mound of earth cover me, etc.* — **πυθίσθαι** w. **πρίν**: *before I learn of, etc.*

466-481. **οὐ παιδός**: gen. w. verb of aiming, *reached towards his boy*. — **ἀτυχεῖς** (**ἀτύχομαι**), w. direct obj., *terrified at*; gives the reason for **ἐκκλινθῆ ἰάχων**. — **δανόν**, adv. w. **νεύοντα** (sc. **λόφον**), *having perceived it nodding terribly, etc.* — **ἐκ δ' ἐγέλασσε, ἐκγέλαω**. — **αὐτίκα**: notice the asyndeton, giving liveliness to the narration, *forthwith, from his head...took his helmet*. — **τήν**, i. e. **κόρυθα**. — **κύσε, κυνέω**: **πῆλε, πάλλω**; *after he had kissed, etc.* — **δότε δῆ**: notice the force of **δή**, imparting emphasis to the prayer, *grant, etc.* The thought of the destruction of Troy appears for the moment to have passed from Hector's mind. — **καὶ τόνδε...καὶ ἐγώ**. It is not convenient to translate **καὶ** in both clauses: *that this, my son also may become just as I (also)*. — **τις**: cf. v. 459, N.; **εἴποι, φέροι, χαρείη**; opt. of wishing; **ἀνιόντα**, sc. **αὐτόν**; *and hereafter may many a one say of him as he returns, etc.* **φέρει δέ**, *and may he bring, etc.*

484-502. **δακρυόεν** (**δακρυέειν**), adv., *tearfully, or through tears*. — **κατέρξεν, καταρρέξω**: *caressed her with his hand, etc.* — **Δαιμονίη**: Derby renders it here, *dearest!* — **μή μοι** (dat. of interest), **κτέ.**: *do not grieve for me, etc.* — **ὑπὲρ αἰσαν**: *beyond what is fated, i. e. contrary to fate*. Cf. v. 333. — **μοῖραν**, obj., **οὐ τινα**, subj., of **πεφυγμένον**; **οὐ...ἔσθλόν** emphasizes the foregoing; *not a coward, not even a brave man, sc. has escaped, etc.* — **ἔπην...γένηται**: lit. *since the first (things) have come into being, i. e. since the world began*. — **τὰ σά** (= **σοῦ**) **αὐτῆς ἔργα**: *thine own affairs*. For the const. of **αὐτῆς**, cf. **κυνώπιδος**, 3, 180, N. — **ιστόν, ἤλακ-**, appos. w. **ἔργα**. — **τοί**, relat. — **κόρυθ' ἔειλετο**: he had just before placed it on the ground. Cf. v. 473. — **γόον**, obj. of **ἐνῶρσεν** (**ἐνόρυνμι**). — **αἱ μέν**, i. e. **ἀμφίπολοι**. **γόν** (v. 500), a verb; Lex. **γοάω**. — **μίν**, subj. of **ἔξεσθαι**: **ὑπότροπον, προφυγόντα** agree w. **μίν**.

Vv. 503 – 529. — Hector and Paris return to the Lattle-field.

503–516. ἀπορρίξας, ἀπορίγνυμι: θείη, θέω; πεδίοιο, cf. v. 38, *runs, stamping, over the plain*. — ὑρρεῖς (gen. fr. ὑρρεής) ποταμοῖο, gen. of place. — κάρη, obj. of ἔχει, subj., sc. στατὸς ἵππος. — ξ, obj. of φέρει: γούνα, partit. appos. or acc. of specif. μετὰ w. acc., *into the midst of*, etc. — ὥς (accented), v. 512: *thus*, a correlative of ὥς, *as*, v. 506. Few more spirited comparisons than the above can be found. — κατὰ w. gen., *down from*, connect w. ἐβεβήκει. — ὅθι, relat. adv., *where*; ἦ, join w. γυναῖκι, *his wife*.

518–529. ἡθεῖε: D. renders it, *good brother*. — ἔργον...μάχης: *would fail to honor your conduct in battle*. — μεθίς (μεθίημι): 2d pers. sing. pres. indic.; Att. μεθίης; *you are voluntarily remiss, and are unwilling (to fight)*. — πρὸς Τρώων: cf. I, 160. — ἵομεν: subjunc., *let us*, etc. — κρητήρα...ἐλεύθερον: *a mixer (commemorative) of freedom*. — ἐλάσαντας agrees w. the subj. of στήσασθαι: *shall grant that we set up...after having driven*, etc.

THE END.

The Meter of the (Homeric
poets) is Dactylic Hexameter
and in its essential features
the same as the Dactylic
Hexameter of the Latin poets.
(The meter) shows however
the following peculiarities;—

3. fore are initial, vowel final
short vowels are elided and the
long vowels are marked by a long sign
It is allowed, however,
for the close vowels; e i o u
to be elided, u never.

The final close vowels never
to come before a vowel (never)
Final close vowels & diphthongs
are not elided, but in the accent
a part of the foot are shortened
for a vowel. 2.

The rules of position apply to
initial words as well as medial
and are governed by position
regularly. 3. 1 1123-M

Short vowels in the last syllable
of a word is sometimes used as



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